

Thoughts, Theories, and Impressions of:

# **Simeon Adams Dunn,**

## **His Descendants and Ancestors**



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The purpose for writing this narrative was personal. After researching the Dunn line for several years, I needed a way to remember and integrate the complexities of the many records we had looked at. For me, the easiest way to do this was to write it out as a story and review what we had learned. Undoubtedly, new information will continue to come to light and our perceptions will change. But for now having accomplished my purposes, I make the results available to any and all who might find them interesting or of use. The sources and notes of the records researched can be found in "Simeon Adams Dunn: A Chronological History" by Cameron Wilde & Karen Rasmussen.

\*\*\*THANK YOU. To Paula Lindberg Paradise, my sister, and #1 research companion. In this particular article, I have done most of the writing. However, all the research has been done as a team. Paula has ready access to records in the SLC Family History Library. So, she usually does most of the sorting through films. Also Paula's daughter, Karen, did some of the early legwork. Thanks again, Paula & Karen, and all the others too numerous to name who have helped. THANK YOU to Cameron Wilde who has formatted, added upon, and so beautifully put together for presentation all the research that has been done. Are we done with the Dunns?

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## **I. Introduction: A Brief Look at the Ancestry of Simeon Adams Dunn**

"Who Do You Think You Are?" has recently become a popular family history quip, even a television show. Did Simeon Adams Dunn understand who he was and where his ancestors had come from? Orphaned at a young age, it is becoming more apparent that solid information about his progenitors was beyond his reach. To his knowledge, he came from a line of "Simeon Dunns" that extended back to Scotland. His mother was Sarah Bath. And his grandmother was Ann Gustin. This appears to be nearly the extent of his understanding about his direct line ancestors.

Today, ready access to records, greatly increased communication between researchers, and DNA testing is helping us to understand more accurately the ancestry of Simeon Adams Dunn. The Dunn family line extends back to a James Dunn who lived in Mansfield, Windham County, Colonial Connecticut in the early 1700's. He had at least two children, William and Jennet. It is with James' son, William Dunn, that our story unfolds.

William Dunn who was born 1705/1717 married Esther Coe born about 1721. They were both from Connecticut. They were living in Enfield, Hartford, Connecticut, when they began having a family. To them were born: Esther Dunn born 19 Dec 1743; William Dunn born 16 Aug 1745; Thomas Dunn born 15 Oct 1747; Hannah Dunn born 10 Nov 1749; Simeon Dunn born 28 Jul 1751; Samuel Dunn born 1753; and Molle Dunn born 29 Jul 1755. Fortunately, New England towns kept quite detailed records even at this early time in our country's history.

About this time William, Esther, and their children moved from Connecticut to Sussex County, New Jersey. This was not unusual for the time. Settlement in the area had begun as early as 1705 and continued to attract farmers from New England and other areas looking for fertile land near streams of water with plentiful nearby game. Because they were now living on the frontier, original records of births, marriages, and deaths are less likely to exist. We believe that William's and Esther's family continued to grow with the addition of Joseph born 1756/1762; Levi born 1757; Sarah born 1767; and perhaps other children.

While living in Sussex County, New Jersey, William serves as a witness to a will (1767) and pays taxes (1774). It has been assumed that Simeon Dunn (born 1751) is Simeon Adams Dunn's grandfather. We believe he married Ann Gustin who is likely a granddaughter of John Gustin who lived in Sussex at this time. Their marriage date is estimated to be about 1772. Frustratingly, other than Simeon's birth, no other original records for Simeon and Ann have ever been located.

In about 1776, the Dunn family, along with other families originally from Connecticut, decided to move to Wyoming Valley, Pennsylvania. This fertile frontier land was, however, under dispute. William Penn's group believed it was owned by Pennsylvania. But Connecticut had other documents which gave it title to this land. At least one of William's children had married while in Sussex County, New Jersey and elected to stay there.

The colonies were now at war with Great Britain. The William Dunn family would feel its effects. In order to weaken the supplies of the colonists, the British engaged the help of Native Americans to wreak

havoc on the farming communities of the frontier. On July 3, 1778 such an encounter took place in the Wyoming Valley between the local Patriots and Loyalists accompanied by Seneca raiders. In the end more than 300 Patriots were killed in battle. Among the dead, were at least two, if not more, of William and Esther Dunn's sons. In a panic, the whole community fled back to New Jersey. We assume the remnants of the William Dunn family were among those who returned to Sussex County, New Jersey at least for a time. There are no known records for William and Esther Dunn themselves following the Massacre. It is unknown whether they died sometime before, during, or after the Wyoming Massacre.

It is assumed that many of the surviving children of William and Esther likely lived in New Jersey until at least 1790. During this interval, some were married, often by Squire Francis Price, a son-in-law of William Dunn. As the American frontier expanded, the family began to disperse. Several moved to New York, and later Michigan or Ohio. With the exception of Simeon's father (Simeon Dunn born 24 Apr 1774) we find records of Simeon's and Ann's other children, who would be Simeon Adams Dunn's aunts and uncles. Yet we have not been able to locate a single original record to document the life of his presumed parents, Simeon Dunn born 1774 and Sarah Bath.

Descendants of two of William's and Esther's children join the Church of Jesus Christ of Latter-day Saints in its early years. Through the line of their son Simeon Dunn born 1744, James Dunn born 1806 and Simeon Adams Dunn born 1803 become early members of the LDS church in Michigan. Through the line of their son Samuel Dunn, James Dunn, born 28 Jun 1793 also becomes an early member of the LDS church in Michigan. Both lines moved to Nauvoo and later on to Utah Territory.

Genetic DNA testing continues to affirm the above outlined relationships of our Dunn ancestors. It is hoped that someday, records will surface to more fully identify the lives of Simeon Dunn and Ann Gustin and Simeon Dunn and Sarah Bath.

## II. Simeon Adams Dunn: Birth, Childhood, and Early Years: 1803-1827

Patriarch Joseph Smith, Senior, referred to my Great Great Grandfather, Simeon Adams Dunn, as an orphan when pronouncing his patriarchal blessing. I have often wondered how much Simeon did or did not know about his parents and family assuming they passed away when he was still very young. Most histories about Simeon Adams Dunn report the circumstances in this way:

"Simeon Adams Dunn, son of Simeon Dunn and Sally Bath, was born the 7th of August 1803, in Williamsburgh (now Groveland), Livingston County (formerly Ontario County), New York. His father left his home and family when Simeon was a very small child, and when he was seven years old, his mother died, leaving the children, Mary, Francis G, William, Simeon, and James alone in the world. The children were taken care of by friends. For a number of years Simeon lived with a family by the name of Skinner."

Assuming this is accurate, what about all the unanswered questions this story presents.

Who was Simeon's father...was it ... Simeon Dunn believed to be born 24 April 1774 in New Jersey?

Below are some of the records we know do NOT exist for a Simeon Dunn b. 1774:

No records for a Simeon b. 1774 have been located including birth, marriage, death, probate, cemetery, land, tax, court, military, family bible, or census records in either Sussex County, New Jersey; Wilkes-Barre, Pennsylvania; Ontario or Livingston Counties, New York.

What was meant by "He (Simeon b. 1774) left his family when Simeon was a very small child?" Did he desert the family? Was he working away from home or traveling with business? Was he in the military? Did his wife die, and he took the children somewhere else where he then died?

Could Simeon b. 1803 have been misinformed about the name of his father? Or was the general information about his father correct, but there are just no records? Or are we looking in the wrong place, could the family have moved after Simeon was born? When it comes to Simeon's father, there are still just many unanswered questions.

Who was Simeon's mother...was it ... Sally Bath?

Family researchers have looked for many years to discover more about Sarah/Sally Bath...to no avail.

Bath is not a common surname in colonial America. Most "things" relating to the name Bath have reference to the city of Bath in England. There is a town named Bath, after this English city, not far from Groveland where Simeon was born. Nevertheless, there are few people with the surname "Bath."

Location is critical in genealogical research. It is a challenge to know precisely where to search for Sally Bath's ancestors. The Dunn family moved from Sussex County, New Jersey to Livingston County (then Ontario County), New York just about the time Simeon Dunn b. 1774 and Sally Bath would have been getting married. So, on the one hand, it is logical to assume that Sally Bath and her siblings were born in New Jersey. In fact, Simeon b. 1803 states that his mother's brother, James Bath, was born in New

Jersey. However, Simeon goes on to state that her presumed sister, Polly Bath, was born in New York. If, in fact, Sally and/or her siblings were born in New York approximately 1775, it is unlikely that they were born in the Groveland area as this was still Indian land and undeveloped. That is unless they were Native American, which I have considered. It is more likely that they were from Sullivan or Ulster County, New York where the Dunns have other ties as early as 1760's and the rafting days of Cochection and later in Lumberland. And again, it is even more probable that they were from Sussex County, New Jersey.

Another hurdle to consider in researching Sally Bath is alternate spellings of the last name. Alternate surname spelling lists often include Bath with such surnames as: Baty, Beatty, Beattie, Bate, Bates, etc. Searching the alternate spellings creates the challenge of too many possibilities. There are James Beatties (or some variation) in all of the locations above...Sussex, New Jersey; Ulster, New York; Pennsylvania etc.

Assuming Simeon's mother is indeed Sally Bath, and assuming she did live and die in Groveland about 1810 as stated in Simeon's history, it is likely that she was buried in the Pioneer Cemetery in Groveland, Livingston, New York where Simeon's uncle Levi is also buried. Unfortunately, the cemetery was not indexed before most headstones had deteriorated, and no other known sexton records have been located.

What Skinner Family might Simeon have lived with for a number of years? And why them rather than relatives?

As an elderly man, Simeon Adams Dunn took a three-year trip back East. He described it thus:

"On October 19, 1871, I left Brigham City on a mission to look up the genealogy of my dead friends, which proved to be a successful mission. I returned home July 19, 1874 having traveled 10,000 miles by rail - On November 1, 1877, I was privileged with a mission to St. George, Utah, to officiate for my dead in the holy Temple of our God. On January 27, 1878, I returned home, having accomplished the desire of my heart for this time in this direction."

It is interesting that he took a "genealogy" trip to look for dead "friends" rather than dead "family" like most of us. Regardless, based on temple records from his 1877 trip to St. George, Utah, we have put together a list of about 170+ names which we assume he collected on this trip. Of those names, about 70 were relatives of his wives, about 60 tie into William & Esther Dunn descendants in either New York or New Jersey, about 15 are unidentified, and the other 25 or so names tie into the family of Haggai Skinner b. 1750 of Stamford, Welland, Ontario, Canada.

Since Simeon identified such a large number of people connected to this Skinner family, it is logical to conclude that if he was indeed raised by a Skinner family, this must be it. He identified three generations of Skinner connections. However, to date, it has been impossible to decipher exactly which family he may have lived with.

A few even greater puzzles remain. How did Simeon get to where the Skinners were living? The Skinners were United Empire Loyalists who moved to Canada in 1785, almost 20 years before Simeon was born. If Simeon was indeed born in Groveland, New York, who took him, or how did he travel, the 75 miles or so to Stamford, Canada?

The other puzzle, why the Skinners? Simeon's uncle, Levi Dunn, lived in Groveland. This would seem a simple solution. What connection did Simeon's parents have to the Skinners? While we know that the Skinners, Dunns, and Gustins were intertwined in a rafting business in Cohecton, New York back in 1767; this seems a bit distant to justify an adoption in 1810. Did one of Simeon's parents have a closer familial tie that has not been identified? Was Simeon's father in some kind of business venture with the Skinners? Did it somehow involve the War of 1812?

There is some additional support to strengthen the idea that at some point Simeon did travel to Canada and live with the Skinners. First, his younger brother, William, marries and lives the remainder of his life in Welland County, Canada very near where the Skinners lived. Biographies about his older sister, Mary, sometimes speak of her being born in Canada or "Black Rock" which was near Buffalo, New York in this same area. Simeon's father is sometimes thought to have been killed in the War of 1812. Coincidentally, the Battle of Lundy Lane was visible from Haggai Skinner's back yard.

Where was Simeon born...was it Groveland, New York? And did he stay there until he moved to Michigan about 1825?

Groveland, even today, is a beautiful farming community nestled in the Finger Lakes region of western New York. During the Revolutionary War, Loyalists engaged the help of local Native Americans to ravage frontier communities. One such engagement had occurred at Wyoming Valley, Pennsylvania where the ancestors of Simeon Adams Dunn were living. The colonists became outraged and insisted that the Colonial Government do something to secure the safety of those living on the frontier. In response, Major General John Sullivan led a massive military expedition against the Six Nations of Indians in 1779. The expedition's motives were revenge and to send a very clear message to the Indians that helping the Loyalists would come at a personal cost to their tribes. The plan was complete destruction of Indian villages and crops, as the Seneca country was a primary food supply for the British troops located at Niagara.

The campaign started in Pennsylvania and marched its path of destruction up to the Finger Lakes region of western New York. As part of the campaign Lt Thomas Boyd and several of his men were ambushed and killed while the troops traveled through Groveland. Today a monument stands in their honor.

Overall the campaign was a success for the Colonists. But one of its most profound effects would be the eagerness of those participating on the campaign to return to the Finger Lakes area to settle once the war had ended. They were astonished at the crops they were instructed to destroy...ears of corn 24 inches long and bounteous lush gardens of vegetables. One such soldier who returned to Groveland after the war was Albert Acker who had connections with the Dunn family.



Groveland was put on the map about 1790 by an enterprising man named Charles Williamson. He was a dreamer and effective promoter. He envisioned plantation owners from the south moving to Groveland where they could live in luxury and style. It was quite a dream. The first practical step was to build a road from Pennsylvania to the site of his new town, Williamsburg. Although his dreams did not come to fruition, once a road was built—the settlers began to come. Among the earliest to arrive was Levi Dunn, Simeon's uncle, in 1795. We might presume that Simeon's parents were there at this time as well.

My personal inclination is that Simeon was born in Groveland probably, 7 August 1803. I believe he was orphaned at a young age and that at some point probably lived some of his youth in Welland County, Canada or the Buffalo, New York area with a member of the Haggai Skinner family. I think it is possible that some of his siblings spent time in these areas as well. I find myself disappointed as to why there has been not a single document for Simeon Dunn b. 1774 or Sally Bath, his parents....but to date nothing has been found.

I believe Simeon felt connected to several places in his lifetime. These might include: Groveland, Livingston County, New York; Welland County, Ontario, Canada; Van Buren, Wayne County, Michigan; Nauvoo, Hancock County, Illinois; and, of course, Brigham City, Box Elder County, Utah for a start.

It is difficult to know how close Simeon felt to his siblings: *Mary, Francis, William, and James*. His life seems to intersect theirs at various times, but then distance, and perhaps religion, seems to separate their lives from one another. Below is a brief synopsis of their lives before returning to Simeon's story.

### **Sketch: Mary Dunn Hosmer, sister of Simeon Adams Dunn:**

*Simeon's sister, Mary, was born 10 October 1800, presumably in Groveland. We can only speculate how her life was affected when she became the oldest child of an orphaned family at about age 10 or 12. Were the children split up among friends and relatives? Did she begin working in someone's home? Somehow, at the age of 19 years old, she found herself living in Wayne County, Michigan. She became an instant wife and mother when she married the widower, Artemus Hosmer, whose wife of almost seven years died leaving him with an almost two-year old daughter and perhaps other children. The next twenty or so years, Mary and Artemus Hosmer raised eleven children of their own while living in Huron Township, Wayne County, Michigan. Artemus appears ambitious and involved in the community. I assume Mary felt overwhelmed when Artemus died at age 56 years, leaving her pregnant with their last child, and a complicated estate riddled with debt to resolve.*

*Mary remarried within less than 3 years. But her second husband, Lewis Burgess, either passed away or the marriage dissolved within a few years. She lived the last decade of her life alone, living near her children. During these last years, Mary's occupation is given as "nanny" or "hired house keeper." Mary died 21 Jul 1871 (age 70) and was buried with Artemus in the Saint Stephens Catholic Church and Mallett Cemetery, Huron Township, Wayne County, Michigan.*

*Given Simeon's desire to share the message of "Mormonism" with his friends and relatives, I must assume that he approached Mary several times concerning the message of the restoration of the gospel. Her family, however, appears to be decidedly Catholic. In June of 1839, Elder Stephen Post had been preaching in the Van Buren area. He stayed at Simeon's home several times and preached there. On Sunday, June 30, 1839, he recorded the following in his journal:*

*"I preached at Rawsonville A.M. at Brother Simeon Adams Dunns. P.M. I expected to have preached at Ypsilanti today but a suitable place not being opened I filled the appts as per above which were given out by br. S. A. Dunn. There is some convinced of the truth here. A sister of br. Dunns acknowledged the truth, but I cannot now baptize her as her husband is not present and there is reason to believe he would oppose her wishes..."*

*Interestingly, after Mary died, several of her grandsons who were physicians moved to Utah. Those buried in Utah, are buried in the Mt. Olivet Catholic Cemetery in Salt Lake City.*

*In their early years, Mary and Simeon most likely kept tabs on each other. While we have no concrete indication where Simeon spent his childhood and youth, as a young man of age twenty four, he had joined Mary in Michigan and obtained a grant for land in Wayne County.*

*On 30 June 1828, Simeon married Adaline Rawson, thus Mary and Simeon spent the next decade or so living within close proximity of each other (Wayne County, Michigan). It is unknown if Simeon saw Mary again after he and his family moved to Nauvoo and finally Utah.*

### **Sketch: Francis Gustin Dunn, brother of Simeon Adams Dunn:**

*Little is known about Simeon's older brother, Francis. Born in 1802, Francis is a common name in the Dunn family for many generations, given to both males and females with various spellings. Francis died as a young man of between nineteen and twenty-four years of age. We have no idea whether he died in New York? Michigan? Canada? or elsewhere. We don't know if he succumbed to illness or met with some kind of accident. We assume he died a single man, but this cannot be proven either.*

*Both Simeon and his brother, James, must have cared about Francis and felt concern about his salvation. James performed a proxy baptism in his behalf in the unfinished Nauvoo temple in 1841. Simeon duplicated the ordinance in the Endowment House in 1871. Later in 1877, Simeon was able to travel to the newly dedicated St. George LDS temple. There, Simeon completed the endowment work for his brother, Francis.*

## **Sketch: William Dunn, brother of Simeon Adams Dunn:**

*Being the middle child, Simeon had two older siblings [Mary and Francis] and two younger brothers [William and James]. William was born 4 April 1806, again presumably in Groveland, then Ontario County (now Livingston County), New York.*

*Again, we can only wonder what happened to William between the ages of four and twenty three when we assume he was parentless. Was he in the same household as any of his siblings? Since William spent much of his adult life in Welland County, Ontario, Canada, could he, like Simeon, have also been raised by some of the Skinner family who lived in this area? Or was he living somewhere completely different?*

*Simeon and William both get married about the same time (1828). Simeon gets married in Washtenaw County, Michigan. However, at present we have been unable to locate an original marriage record for William and his wife, Margaret Hershey. Thus, we are unsure if William gets married in Welland County (then Lincoln County), Ontario, Canada, the familial home of his bride and where he raises his family; Michigan where we believe he lived at least a short time; or somewhere else. The 1828 Lincoln County Ontario nominal militia roll lists both a William and a James Dunn along with several Skinners. This leads us to believe that William was probably living in Canada at the time of his marriage. Based on the death records of some of William's children, we believe that Margaret and William settled in Bertie township, (now) Welland County, Ontario, Canada and began having a family.*

*Interestingly, however, it appears that for a small window of time, all of the children of Simeon Dunn b. 1774 were living in the same area of Michigan. This would include Mary Dunn Hosmer, Simeon Adams Dunn (b. 1803), William Dunn (b. 1806), and James Dunn (b. 1810). In September of 1838, William is involved in a land transaction in Bertie, Welland, Ontario, Canada where he takes over a mortgage. But just a few months later in January 1839, William purchased 94 acres of land in Michigan from Artemus and Mary Dunn Hosmer. William and Margaret Dunn purchase another 40 acres of land in May of 1839 again in this same area of Michigan where his siblings are living. However, both pieces of land are sold by August 5<sup>th</sup> of 1839, indicating that William and Margaret spent only about 7 months in Michigan before returning to Canada.*

*These months in Michigan when the siblings are together are significant as each had an opportunity to hear the message of Mormon missionaries regarding the restored gospel of Jesus Christ. We really don't know what religious persuasion Simeon's parents were. His sister, Mary Dunn Hosmer, obviously considered herself Catholic by the time of her death. As mentioned previously, Elder Stephen Post, an early Mormon missionary in Michigan, recorded in his journal that Mary was interested in being baptized into the Mormon faith but did not have the support of her husband in the decision. Simeon records in his autobiography that he was baptized by his brother, James Dunn. So we know that both Simeon and James are in Michigan at this time. James likely joined the Mormon faith in 1832 in Pontiac, Michigan. James baptized Simeon in April of 1839 in Van Buren Township, Wayne County, Michigan. In July and August 1839, Elder Stephen Post mentions not only being at Simeon A. Dunn's home; but he also mentions the home of Brother William Dunn. Elder Post mentions that he found William Dunn and his*

*five children and hired man all sick with agues and fever. However, to the best of our knowledge, neither William nor his family were baptized at this time (1839).*

*Back in Canada, William in the 1851 Canadian Census states that he is Wesleyan Methodist along with his wife and children. We have no way of knowing if this was a mutually shared conviction or the traditional religion of his wife, Margaret. We feel confident, however, that Simeon traveled to Canada at least twice to share again his new found faith with his family members there. The first time would have been in about 1841 when Simeon was "sent on a mission to West Canada to preach the gospel." Simeon must have traveled there again in April 1874. In this year, President Brigham Young received two notes written by Simeon describing his missionary efforts. Simeon writes:*

*"...When talking to my blood relatives I tell them they are raising their children for the evening, and to suffer the great Calamities that are coming on the earth, and at the same time tell them how they can escape those calamities and save themselves from this untoward generation. They ask, when will this take place? I say, your children will see it before they are as old as I am at the present. O how good it is to sow to the spirits that we may reap everlasting lives. Well this is my testimony and that will cover all the testimony that is necessary in relation to the kingdom of God..."*

*"...I shall do a great deal of good. Although I may not baptize one, they never will forget old Simeon. I will sow the seed in the valley. I shall gather it after many days. I still hang on to Joseph's promise that I should have power to save my father's house. I calculate to exercise that power. I have every opportunity for contemplation (contemplation). I am alone here and yet I am not alone, God is with me in every time of need...."*

*In Simeon's second note, he mentions that he has been to Canada and spoken with William's sons. We assume at least one of these was William H. Dunn b. 1831 who stated in the 1901 Canadian census that his religion was "Latter Day Saint," but we do not know this for certain.*

*"You will notice by this my present whereabouts, I arrived here on the 10th when writing the other sheet. I was in Canada and calculating to mail at Buffalo having not put it in the envelope. I laid it in my note book and going from Buffalo in somewhat of a hurry I forgot to mail. After I wrote the first, I began to see some of the fruits of my labours in Canada to (two) of my brothers sons confessed their conviction of the truth of the gospel and circumstance was such that I that (thought) it would be wise to not make a public thing of it and they went to work to arrange their business for to migrate to Utah. They thought they would be there next fall. I have got 1 appointment out here and as far as I can see things look very favorable (favorable)."*

*William Dunn, brother of Simeon, was a farmer. He and his wife, Margaret Esther Hershey, raised a family of ten children while living in Bertie, Welland, Ontario, Canada. They named their last child and son...Simeon Adams Dunn. Sadly, this son was only two years old when his father, William, died. William Dunn, who died 11 January 1852, is buried in the McAfee Cemetery in Fort Erie, Ontario, Canada. At the*

*time of William's death, Simeon was on a mission to the Society Islands. One might wonder how long before Simeon learned that William had passed away?*

*To the best of our knowledge, William's descendants remained in Welland County, Canada. Fortunately, today we have renewed an association and contact with at least one of William's descendants who still lives in this area [Maureen Williams.]*

### **Sketch: James Dunn, brother of Simeon Adams Dunn:**

*[Note: much of this sketch was written or contributed by Paula Paradise]*

*James Dunn, born 27 June 1810, is the baby of the family. Simeon states on different occasions that James was born in New York or in Canada West. Had the family possibly moved by the time of his birth? We don't know if Sally Bath, his mother, died of complications from childbirth, ague, another of the illnesses plaguing this area, or some other cause. We think it is safe to assume that James was orphaned at a very young age and probably remembered very little of his biological parents. Being disconnected from another identifiable person, and having a very common name, researching James Dunn has become a difficult task. In addition, there are three James Dunns who have been identified with the following birth dates in the early history of the LDS Church. They are: James b. 1810, James Dunn b 1793 and James Dunn b. 1788. Because the records of these men are often accidentally intertwined, it is difficult to sort out and identify which records and events are connected with which individual. Therefore, many of the thoughts which follow regarding James are nothing more than speculation.*

*As before stated, we have no information of how or where James spent his childhood and youth. In the early 1830's, there are several men named "James Dunn" who secure land in Wayne County, Michigan. This is the same county in Michigan where Simeon and Mary are living. One James Dunn of Detroit, receives a patent for land at Grosse Pointe. Artemus Hosmer, Mary's husband, also secures some land in this area. So, it seems logical to suppose that this may be "our James Dunn." Even though land in Michigan at this time was considered "cheap," one wonders how these young men had financial resources to obtain land.*

*If our assumptions are correct, it appears that James Dunn embraced the Mormon religion as a young man in his early twenties, probably single. In response to the baptism of Almira Mack Scobey and a revelation received by the Prophet Joseph Smith (D&C 52), a small group traveled to Michigan in 1831 to preach the gospel and establish a branch in Pontiac. The group included Hyrum Smith, his mother (Lucy Mack Smith), Lyman Wight, and others. "They had much success, baptizing several people, including David Dort, the husband of one of the Mack sisters." Family records site "our James'" baptism date as 1832. Thus making the logical conclusion that James may have joined the church during this early formation of the Pontiac Branch near Detroit, Michigan.*

*"In 1834, Joseph Smith went to Pontiac and preached in the area. Later that year, a branch of Zion's Camp was organized that set out from Pontiac and eventually met with the main part of Zion's Camp in*

Illinois. This company was organized by Lyman Wight and Hyrum Smith who had returned to Michigan to organize the company." Fifteen members of the Huron Branch responded to the call for volunteers. The group left Pontiac May 5<sup>th</sup> 1834. According to the journal of John Fordham:

*"May 13, Tuesday, 1834 , ....crossed Chicago Turnpike at Mottsvilole [Mottville, Michigan] on the St. Joseph river, went on down the River, Bro. James Dunn of the Pontiac Branch Joined our company. At the end of the day there was some dissatisfaction and they discussed this and all covenanted to forget and forgive. Bro Wright closed by Prayer. Cold night-froze\_inch. We are now 3 miles in Indiana. Prayer by Bro. Dunn.*

*May 14th went on. Travelled 28 miles. All tired. Bro. Dunn sick. hands laid on by Bro. Smith. The Pontiac group joined Joseph Smith's group on June 9th .*

*June 10<sup>th</sup>. . .was formed into companies, exercised. Doctor Brown, this day appointed Br. S. Bent, Steward, in place of Bro. Wight, Resigned, and Bro. Jas. Dunn, Assistant*

The next mention of James Dunn was at Far West. After Zion's Camp, many of those from the Pontiac Branch settled at Far West. Amasa Lyman recorded the following incident which occurred in October of 1838 in his journal:

*"The trouble thickened around us until, on my return from a week's excursion to the north of Far West (in company with Brother Justus Morse, with whom my family resided), I learned, that the brethren at DeWitt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.*

*On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected Brother James Dunn, I then dressed myself in some old soldier pants, and an old and somewhat tattered coat made of a buffalo robe, and overtopped all with a red worsted cap closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.*

*Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri River, at a point somewhere above the ferry crossing the Lexington, we reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river; in this, however, we did not succeed, and when the signs of the coming day were discoverable in the east, we found shelter under the edge of a stack of hay by the way, and caught [caught] an hour's sleep, and then were up and away; and travelling down the river we found a Brother Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and*

*passed on through the town, passing several parties who were engaged in discussing the common topic of the day--the Mormons and their enemies.*

*From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed down the river, until the darkness of night rendered our navigation rather unsafe, we landed, kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at DeWitt about noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Of these were Zenos H. Gurly and Brother Simons.*

*We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently unsafe in the place. Acting upon the suggestion we left the town, on the road leading to Carleton, and found lodging with Mr. Thomas, in the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left DeWitt diverged from the old road to the right. This trail we were travelling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horseback, with arms. They were questioning a Brother Clark, as we subsequently learned, who was a stranger in the country, and was on the hunt for stock, a short distance ahead were some twenty men who were armed and mounted, the two dismissed Brother Clark and rode to the company, and returned to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.*

*They had, in a wagon, a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride, at night we helped take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the "Mormons," and then they placed a guard of four men with us, and in this way they kept us four days.*

*On the morning of the fifth, they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We travelled some forty miles, in a light snow, and waded through Grand River. About nine o'clock at night we reached Brother York's on Shoal Creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.*

*I went directly to Daviess County, where I found the cannon, on which Brother Dunn and myself had rode [ridden] during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our county. On the receipt of the news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.*

*A company of spies were raised, composed of ten men, and I was appointed to take charge of them. We repaired to Crooked River, and quartered with Brother Pinkham."*

*An undated petition for Redress from the State of Missouri was filed by James Dunn. It is recorded as "never sworn". The petition appears to address the incident above. It states:*

*"damiges done by the State of [Missouri] September  
taken by a party of Ruffins on the Hiway while traveling to the far west  
and compeld to Ride the thare God which I call Canon for the Space of 5 days damiges  
200  
to 1 gunn 25 dollars & to 1 sword 20  
to lost time 7 months at 20 dolars  
2010 dito to family 100 dolares James Dunn."*

*A Conference meeting was held at Far West on July, 7, 1838. The minutes of that Conference state that after an opening prayer by President Sidney Rigdon, several brethren who came up in the Camp in 1834 received their blessings and were also ordained as Seventies. Among the sixteen names called is that of James Dunn.*

*In another Conference held just a few months later on October 6, 1838, a call was made for volunteers to go forth and preach the gospel. Several Elders offered themselves. Among the names of those who volunteered to go was "James Dunn." Some family histories state that James visited the home of Simeon Adams Dunn in Van Buren, Wayne, Michigan in 1838. Other histories, state that Simeon received a Book of Mormon from his sister (Mary) who lived in Bellville. In his own autobiography, Simeon Adams Dunn, says it this way:*

*"I was baptized into the Church of Jesus Christ of Latter-day Saints on the third Monday in April 1839, by Elder James Dunn, in the town of Van Buren, Wayne County, Michigan, in the Huron River. I was the first man that was ever baptized in the river by Authority from Heaven and he, James Dunn, the first elder that I ever saw."*

*Thus, we assume that Simeon was indeed baptized by his younger brother, James. Stephen Post was a member of the church who was also a missionary in Michigan. His record speaks often of Simeon Adams Dunn and also of James Dunn (b. 1793) of Livonia. The following entry however appears to be about Simeon's brother, James b. 1810:*

*"Fri. May 31<sup>st</sup> [1839] We left brother Mallory's & traveled 7 miles to Macon , Lenaway [Lenewee] Co. We staid with brothers Martin and Sirrine at 2 o clock we met in conference. Elder Mephilbasheth Sirrine was called to the chair & S. Post chosen Clerk & proceeded to business. 1<sup>st</sup> Elder Adams represented Livoni branch 19 members in good standing. 2<sup>nd</sup> Elder M. Sirrine represented Macon branch 11 members in good standing. 3<sup>rd</sup> Elder C. Franklin represented Saline branch 5 members in good standing. 4<sup>th</sup> Elder James Dunn represented Vanburen Wayne Co. 6 members in good standing. two*



*brothers were presented for ordinations Christopher O. Covey was ordained an Elder, Seth Jackson was ordained a priest.*

*Eman Abel was confirmed in the office of a teacher which he had before received but had lost his license. Those who were ordained were addressed by Elder Adams. John Norton? appointed clerk of Macon Branch.*

*May 31 Conference adjourned until tomorrow.*

*June Sat 1<sup>st</sup> Preaching at 10 o clock by elder Adams. Address by M. Serrine. P. M. Sermon Elder James Dunn. Address by Elder Wel. Chatman. P. M. Conference met time spent principally in speaking and praying. Elders present James N. Adams, Isaac Paden?, Joseph Blanchard, M. Serrine, Lemuel Mallory, Charles O. Franklin, James Dunn, Wi..me Chatman & myself."*

*In just over a year, both Simeon and James had moved to and settled in Nauvoo. It becomes even more difficult to trace James' life from this point on. Their first cousin one time removed, also named James Dunn, but born in 1793, also joins the church and moves to Nauvoo. Because there were at least five or six James Dunn's in Nauvoo between 1840 and 1846, it is difficult to know which James Dunn is the brother of Simeon Adams Dunn. There is a James Dunn in the 1840 census in Hancock, County, Illinois born between 1800 and 1810 with a wife, a son under five, a daughter under five, and two daughters 5-10 years of age. We do not believe this is Simeon's brother James, but is probably a James b. 1800 with a wife, Cecelia.*

*As the doctrine of salvation for the dead was revealed and taught to the saints, many were eager for their departed kin to receive by proxy the blessings of the restored gospel. Thus even before the completion of the Nauvoo temple, the early saints engaged in some proxy baptisms In the Mississippi River and later in the uncompleted temple. In 1841 (specific date not recorded), both Simeon and James were able to perform proxy baptisms. James did two proxy baptisms. One was for his mother Sarah Dunn and the other for his brother, Francis Dunn.*

*There are no land records in Nauvoo that would appear to be for James Dunn b. 1810.*

*On April 6, 1843, a special conference for the whole church convened at the platform of the temple in Nauvoo. At this time and for some time after there was a band of thieves committing depredations in the vicinity of Nauvoo and elsewhere. Some members of the church were doubtless engaged in this disreputable practice. Hyrum Smith spoke of these problems and said, "I will mention two names, David Holman and James Dunn; they were living in my house. I went to them and asked them if they were stealing for a livelihood. Holman confessed that he had stolen from the world, not from the brethren. I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore if I would forgive him he would never do so again. Soon after he went to Montrose, where he was found stealing salt, as is currently reported, he then stole a skiff and came across the river, stole a barrel of flour that had just been landed from a steamer, rowed down the river to Keokuk, and sold the flour for two dollars, saying he had picked it up in the river, and was likely a little damaged, got his pay*

*and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you to-day, the man that steals shall not long after be brought to the penitentiary. They will soon be brought to condign punishment. I demand in the presence of God that you will exert your wit and your power to bring such characters to justice. If you do not the curse of God will rest upon you; such things would ruin any people. Should I catch a Latter Day Saint stealing, he is the last man to whom I would show mercy.*

*These men were ousted from Hyrum's property and cut off from the Church. We have not been able to identify, just which James Dunn this was. [An interesting note: A David Holman and James Dunn were both endowed in Nauvoo in 1846]*

*There was a "scroll petition" signed in June of 1844 in Nauvoo asking the government for redress for losses in Missouri. "Not all the signers had been in Missouri, but some signed the petition in support of those who had suffered there. Among those who signed were: James Dunn, Elizabeth Dunn, Susanna Dunn. It is not clear which James Dunn this is.*

*Simeon Adams Dunn had already been accepted into the Nauvoo, Masonic Lodge April 7th, 1842. The following appears in the minutes of the Lodge for Thursday, Aug 15th, 1844 4 o'clock. Petitions were then presented from the following person for the honor of masonry to wit: William Bachelor aged 26, farmer; Carry Call aged 35, farmer; James Dun aged 30, farmer, James Graham aged 40, weaver.*

*Thursday, Sept 19th, A. D. 1844. The Committee reported favorably for Cary Call, Wm Bachelor, James Graham, James Dunn etc. The lodge also balloted for James Dunn, Enoch M. King and Edmond Avery but they were rejected.*

*This James Dunn would have been born about 1814, but his age is closer to James Dunn b. 1810, than any of the other James Dunn's in the area.*

*One other record exists that may be Simeon Dunn's brother, James Dunn. This record of endowments is shown in the Endowment register for the Nauvoo temple. James Dunn, Seventy born 6 Jun 1810, washing and anointing and endowment 6 Feb 1846. Sarah Dunn, born 23 Oct 1819 Washing and anointing and endowment 6 Feb 1846. There is no record of a sealing for this James Dunn and Sarah Dunn. We have not been able to identify the Sarah Dunn.*

*It appears that James probably died in 1845 or 1846 in Nauvoo. In the records of the Old Nauvoo Burial Ground page 11 there is a James Dunn listed with no marker and no date. This particular year (1846) was one trial after another for Simeon Adams Dunn. The Saints were forced to flee Nauvoo but Simeon was unable to leave with the body of Saints as his wife was having a child at what seemed that very moment. Within a short time, Simeon buries both the child (Simeon b. 1846) and his wife (Margaret Snyder). We can only wonder, did James die before or after Simeon left Nauvoo that year?*

*A final quandary, did James Dunn ever have children? Simeon had him "sealed after death" to Martha Clarinda Hosmer, daughter of Mary Dunn and Artemus Hosmer. But it is evident that they were not married during their lifetimes. During his 1877 St. George temple trip, Simeon Adams Dunn requests the*

*temple work be done for a Hannah Minerva Dunn, born 3 Dec 1845 in Nauvoo, Illinois and died 1862.  
Could this be a child of James Dunn and an unknown wife? If not, who is she?*

### III. Simeon Adams Dunn: Life as a Young Husband and Father in Michigan 1827-1841

Following the Revolutionary War, boundary disputes between the United States and Canada took many years to resolve. It was not until almost 1800 that the US was finally able to establish a presence in Michigan. In 1805, Congress established by act "The Michigan Territory." When the US acquired the area, unclaimed land became available to the public for purchase from the United States government. The land was surveyed and government land offices were opened in various locations. Those wishing to purchase land could do so by obtaining a land patent from their local land office. The first office in Michigan opened in Detroit in 1818. One man who bought land early in Michigan history was Artemus Hosmer, the future spouse of Simeon's sister, Mary. Notice of Artemus' first wife's death appeared in the August 6<sup>th</sup>, 1819 issue of the Detroit Gazette.

However, it was the completion of the Erie Canal in 1825 that dramatically opened the way for the population surge that would soon follow. Traveling by way of the Erie Canal "required no portage, was faster than carts pulled by draft animals, and cut transport costs by about 95%." [Wikipedia] That year (1825) Amariah Rawson obtained from the Monroe Land Office a patent for 240 acres in an area that straddled the Washtenaw and Wayne County lines as well as the Huron River. Here Amariah Rawson built a saw mill and established a lumber business. Active in local politics and city planning, the village eventually became known as Rawsonville. At Rawsonville, Amariah and his wife, Betsy, raised a family of mostly daughters. His second child, Adaline Rawson, would become the first wife of Simeon Adams Dunn.

The township of Huron, Wayne County, Michigan was erected by an act of April 12, 1827. Artemus Hosmer and Simeon Dunn were already living there by this time. Later that month, on April 20, 1827, Simeon visited the land office in Detroit and obtained his first land patent for 73.09 acres.

It is unknown how Simeon Adams Dunn and Adaline Rawson became acquainted or what their courtship might have been like. But on June 30, 1828 Simeon and Adaline were married in Washtenaw County by the Justice of the Peace. Simeon would have been age 24; and Adaline only age 16. Now begins the history of their own family.

Like his brother-in-law (Artemus Hosmer) and father-in-law (Amariah Rawson), Simeon took part in community affairs. At various times, he served as town constable, highway commissioner, and commissioner of schools. He buys and sells land and pursues his occupation of a farmer. Over the next decade or so, Simeon and Adaline added seven children to their family: *Adaline, Francis, Mary, Maria, Mosiah, Amariah*, and *Betsy*. A brief summary of each of Simeon's and Adaline's children's lives appears at the end of this section (Michigan) before resuming Simeon's story.

In 1839, events came into Simeon Adams Dunn's life that would permanently change its course. By this time, four of Simeon's and Adaline's children had died in infancy or childhood. Their three remaining children would marry and live to adulthood. It is difficult to piece together all the events that may have surrounded the family joining The Church of Jesus Christ of Latter-day Saints in April of this year. But its impact would be evident for years and years to come. Almira Mack, niece of Lucy Mack Smith, from

Pontiac, Michigan visited Palmyra in 1830 and was baptized. Afterwards several trips to Michigan were made by Hyrum Smith, Lucy Mack Smith, and others to preach the gospel to other relatives and their friends and neighbors. I assume that Simeon's brother, James, must have heard the gospel and joined the Mormon Church around this time.

We presume it was his brother, Elder James Dunn, who came to preach the gospel to Simeon a few years later. In Simeon's own words, he states:

"I was baptized into the Church of Jesus Christ of Latter-day Saints on the third Monday in April 1839, by Elder James Dunn, in the town of Van Buren, Wayne County, Michigan, in the Huron River. I was the first man that was ever baptized in that river by Authority from Heaven and he, James Dunn, the first elder that I ever saw. My wife, Adaline Rawson, was baptized a week after I was, she being the second person baptized in that river."

Other histories state that he was given a Book of Mormon by his sister, Mary. Some of the missionaries preaching in this area of Michigan at the time of Simeon's baptism were Stephen Post and Mephibosheth A. Sirrine. Stephen Post's journal gives some interesting insight into Simeon's first few months as a member of the "Mormon Church." Stephen Post speaking:

"[31 May 1839]: We staid with brothers Martin and Sirine at 2 o'clock we met in conference...Elder James Dunn represented Vanburen, Wayne Co. 6 members in good standing...

Mon. 3<sup>rd</sup> Jun [1839]: ...went home with br Simeon Adams Dunn to VanBuren, Wayne Co. traveling about 27 miles.

Tues. 4<sup>th</sup>: Tarried at brother Dunn's. Took a walk to the outskirts. This eve I preached at the house of Amariah Rawson, In Rawsonville. P.M....Elder Dunn bore testimony. ... the people paid good attention. [note: This must be "James" as Simeon and James b. 1793 were not Elders yet.]

Wed. 5<sup>th</sup>: ...This P.M. I preached at Br. Simeon A. Dunn's on the literal gathering of Israel. Had good attention.

Fri. 28 [June 1839]: I came to br Simeon Dunns in town of Van Buren 13 miles.

Sat. 29: This P.M. I preached here at br. Dunns

Sun. 30: I preached at Rawsonville A.M. at Brother Simeon Adams Dunn P.M. I expected to have preached at Ypsilanti today but a suitable place not being opened I filled the appts as per above which were given out by br. S.A. Dunn. There is some convinced of the truth here. A Sister of br. Dunns acknowledged the truth but cannot now baptize her as her husband is not present and there is reason to believe he would oppose her wishes. Met at Wm Dunn's for prayer.

Sun. July 21<sup>st</sup> 1839: I preached to an attentive congregation A.M. at Rawsonville. 2 PM at the school house near Dunns...At 6 o'clock assembled at Br. Wm Dunns. I addressed the brethren and Sisters in short gospel to ordinance of the blessing of small children & the duties of a priest after prayer Simeon A. Dunn was ordained to the office of a priest by me...

Mon. 12<sup>th</sup> [August 1839]: ...came to br S.A. Dunns Vanburen 19 m. I found br Dunn sick. & at William Dunns his 5 children are sick & hired man, I also learn that a great many are sick in this vicinity. The diseases are agues and fever.

Tues. 13<sup>th</sup>: This A.M. tarried at br Dunns.

Wed & Thurs: I worked at haying for br S.A. Dunn. Also Fri. A.M.

Fri 16<sup>th</sup>: I attended my appt at Tylers settlement but few attended as the people are mostly sick here. Returned to br Dunns traveled 7 miles.

Sat 17<sup>th</sup> [1839]: Br Dunn gave me \$1.97 for my labour. This P.M. we went to an appt 7 miles down the Huron and none attended. By enquiry I find the people sick.

Sun. Aug 18<sup>th</sup>: Filled my appt at Rawsonville but few attended and I was informed the people were mostly sick in the place, this is on the Huron river a stream about 3 rods across.

Mon. Aug 19<sup>th</sup>: This P.M. I left br S.A. Dunns

Thurs. Aug 22<sup>nd</sup>: Came to br Dunns d. 12 m.

Sat 24 [August 1839]: I took my leave of br. S.A. Dunn & Wm Dunns families who have treated me with much kindness."

Although the William Dunn family spoken of is still not positively identified, we believe it to be Simeon's brother, William Dunn, who did have five children by this year. This journal gives an interesting insight on how sickness and disease affected every aspect of life on the frontier.

Simeon was eager to meet the Prophet Joseph Smith and visit Nauvoo. So in June 1840, he set out alone walking the 500 miles to Nauvoo. Simeon arrived On June 20, 1840 and happily exclaimed, "For the first time in this life, mine eyes beheld and acknowledged the Prophet of God."

While in Nauvoo, Simeon was able to receive his patriarchal blessing under the hands of Joseph Smith, Sr. He left Nauvoo to return to Michigan on July 10, 1840. This might be considered Simeon's first mission [Michigan] as he states:

"I started and returned to my home in Michigan, bearing my testimony of the everlasting Gospel, going and coming with much rejoicing."

Upon Simeon's return, the family made plans to move to Nauvoo to join the Saints. In June 1841, Simeon and Adaline were able to sell their 140 acre farm for \$2000. They said their goodbyes to Adaline's parents and siblings as well as Simeon's sister, Mary, and left for Nauvoo arriving June 20<sup>th</sup>.

### **Child #1, Adaline Dunn Haws (daughter of Simeon and Adaline Rawson):**

*Adaline Dunn, born 19 Jun 1830, was the oldest child of Simeon and Adaline Dunn and named after her mother. She grew up in what is now known as Van Buren Township, Wayne County, Michigan. Her grandparents and great grandparents on her mother's side lived close by, so it is likely that she knew and interacted with them as a child.*

*When Adaline was ten-years old, she moved with her family to Nauvoo, Illinois. I assume she was baptized a member of the LDS church as a child, youth, or young woman; but no specific date in this time period has been identified. After the martyrdom of the Prophet Joseph Smith, persecution in Nauvoo continued and it became evident that the Saints would have to leave. Although the Saints were only able to use the completed Nauvoo temple for a few months, Adaline was able to receive her endowment a few days after her father and step-mother on Christmas Eve, December 24, 1845. She was only sixteen years old at the time. It is likely that she had recently been married to Alpheus Peter Haws as she was endowed under her married name. Adaline and Alpheus P. Haws were sealed by President Brigham Young just over a month later on January 30, 1846. Less than two weeks later, the Saints would begin leaving Nauvoo. Histories indicate that Adaline and Alpheus P. Haws left with the initial body of the Saints and traveled across Iowa with Alpheus' father, Peter Haws, who was appointed a "captain of 50" during this trek. Simeon, Adaline's father, was delayed in leaving Nauvoo as his wife was ill after having just delivered a child.*

*It was not long after the Saints reached the general area we now think of as "Winter Quarters" that the volunteer unit known as the "Mormon Battalion" was formed to fight in the Mexican-American War. The United States government was looking for volunteers, and the Battalion was a good way to emphasize the church's loyalty to the United States as well as take advantage of the funds the soldiers would receive in advance. Alpheus Peter Haws enlisted in the Mormon Battalion on 16 July 1846. Brigham Young sent agents to Santa Fe in the fall of 1846 to bring back letters and pay of the soldiers to their families who were waiting for them at Council Bluffs, Iowa. A letter dated October 11, 1846 from Alpheus to Adaline speaks of the tedious march and sickness among the men. Alpheus writes:*

*"...The time has seemed very long since I left you all but look forward to the time when we will meet with you. When J.D. Lee arrived at our camp we expected some word from you. I want that you should write to us as soon as possible. I am very anxious (to) hear from you all. We expect to draw one month and a half wages here. I would send you much more money, but I don't know yet whether you received the other yet....I don't know that I can say any more now, but I ask the Lord to bless you all in the name of Jesus Christ is my prayer daily. Please send us word about the baby. I remain your unworthy husband forever." A.P. Haws*

*(I believe the baby referred to was that of Alpheus' sister and brother-in-law, Luther Tuttle, who was also in the Mormon Battalion.) One year after their march began; the soldiers of the Mormon Battalion upon reaching California were released to go home. It is assumed, that Adaline continued to wait for Alpheus' return to Council Bluffs with the expectation that they would then travel together to the Utah Territory. Alpheus P. Haws and Luther Tuttle joined the Levi W. Hancock Company and with other returning Battalion soldiers traveled back to Salt Lake City, arriving in October 1847. I assume, both then traveled on to Council Bluffs, Iowa to find their families. In June of 1848, Adaline said her good-bye's to her father (Simeon Adams Dunn), step mother (Harriet Atwood Silver) and siblings (Mary, Betsy, and half-sister, Susannah) as Simeon's family embarked for the west with the Brigham Young Company of 1848. Adaline would have been in the early stages of pregnancy with her first child at the time. It is uncertain that she ever saw her father or siblings again.*

*Adaline and Alpheus Haws continued to reside in Pottawattamie, Iowa for the next several years. His brother-in-law, Luther Tuttle, was engaged in the fur trade, lumber, and milling business there in Council Bluffs. After Luther's first wife died, he married another of Alpheus' sisters, Lola.*

*Adaline had her first child, a boy, on January 12, 1849 and named him after his father, Alpheus Peter Haws. This little family appears on the 1850 Census in Pottawattamie, Iowa. Adaline and Alpheus had another son, Thomas Haws, September 12, 1851, presumably in Council Bluffs.*

*Sadly, the trials and sorrows of life began to afflict the family. Unfortunately, little is known of the details. Presumably, Adaline Dunn Haws died June 1, 1852; followed just two weeks later by her youngest son, Thomas Haws, on June 14, 1852. Her other son, Alpheus Peter Haws, died about six months later in January 1853. Perhaps all died in Iowa, or perhaps on route to Utah. No known burials have been located or death dates confirmed. Perhaps sometime after the deaths of his family, Peter Alpheus Haws headed west to join the Saints and find his father, Peter, who had immigrated to Nevada.*

*(Note: See Child #7 Besty Dunn for more information about Alpheus Peter Haws)*

### **Child #2, Francis Dunn (son of Simeon and Adaline Rawson):**

*Francis Dunn was born December 5, 1831 in Van Buren, Wayne, Michigan. His parents were Simeon Adams Dunn and Adaline Rawson Dunn. I assume he was named after his father's brother, Francis, who died as a young man. Unfortunately, Francis also died young at the age of three on February 22, 1835. The circumstances surrounding his death are unknown, but I assume it was illness or accident. Simeon Adams Dunn was able to visit the St. George temple once in his lifetime in 1877. On this trip, he had Francis sealed to himself and (by proxy) Adaline.*

### **Child #3, Mary Dunn Ensign (daughter of Simeon and Adaline Rawson):**

*Mary Dunn, third child of Simeon and Adaline Dunn, was born November 2, 1833 in Van Buren, Wayne County, Michigan. Perhaps she was named after Simeon's older sister, Mary. In my opinion, despite its*



trials, she lived a long and full life. Mary would have been seven years old when she left Michigan with her family and moved to Nauvoo. They arrived in the "City Beautiful" in the summer of 1841 where Simeon and Adaline purchased property from Joseph and Emma Smith. A two-story home was built on the property. In her autobiography, Mary mentions the first time she met the prophet, Joseph Smith. She states:

*"I very well remember the first time I saw the Prophet Joseph Smith. We had just arrived in Nauvoo when we met him just below the Temple hill. He stopped and shook hands with all the family, even the baby, and had words of comfort and encouragement for us all. I thought what a good man he must be to notice us little children."*

After that Mary saw the Prophet Joseph Smith often as they were neighbors, and the children often played together. In September, Mary's father left on a mission to West Canada. Shortly thereafter, in October, her mother died. Many women would fill the role of "mother" throughout Mary's life, including her older sister, Adaline.

About eight months later, Simeon remarried, and Mary had a new step-mother to help take care of the family. Her name was Margaret Snyder. Perhaps life began to feel "normal" again. Mary was able to attend Common School from November 21 to December 29 of that year and she was also baptized (1842). Mary would have been almost ten when her half-sister, Susannah was born May 6, 1843.

In her autobiography, Mary tells about hearing the Prophet Joseph Smith's farewell speech from her house and watching him pass by the house on horseback the following day. Her father was once again gone on a mission (New York). She remembers walking down to Bro. Chase's house (a missionary companion of her father's) with her mother (Margaret Snyder) to see if there was any news from them when the sad news of the prophet's death came into town. She goes on to describe these events following the prophet's death:

*"I remember when the bodies of Joseph and Hyrum were brought home and placed in the Mansion House. Thousands went to view the remains. I did not go to see them. I felt as though I could not endure it. It seemed more than I could stand to see those poor souls cold in death. When they were taken to the cemetery they passed our house. It was a sad sight."*

After the death of Joseph Smith, persecution in Nauvoo continued to escalate. The saints hurried to complete the Nauvoo temple before evacuating Nauvoo. Although very young (age 12), Mary received her washing and anointing in the Nauvoo temple on January 31, 1846. The saints worried about how long it might be before they would have access to another temple to complete these ordinances. Later that day Mary was sealed to another very young man, Mosiah Lyman Hancock (age 11), with the "understanding that they were not to live together as man and wife until they were 16 years of age."

As the Saints prepared to leave, Margaret Snyder Dunn was about to deliver her second child. Mary's half-brother, Simeon, was born February 9, 1846, but lived only 12 days. Her step-mother continued in poor health and died in May of that year. Both were buried in Nauvoo. Mary's older sister, Adaline, had

*recently been married to Alpheus Peter Haws and presumably left for Iowa with the initial body of evacuating saints. Because of Margaret's health, Simeon had been delayed in leaving. It is impossible to know how Simeon felt about leaving Nauvoo and traveling to Iowa with Mary (age twelve), Betsy (age seven), and Susannah (age three).*

*A part of the story that may never be quite understood now unfolds. Another mother comes into Mary's life when her father, Simeon Dunn, and Jane Caldwell Waite Kelsey, come together in their travels from Nauvoo to Iowa. Jane had a brood of children from her first marriage to care for and no "man" to help her make the trek. We assume Simeon and Jane consented to join forces in a common law marriage. Their relationship is short-lived. Mary's half-brother, Joseph Moroni Dunn, is born at Winter Quarters February 12, 1847. By the time of his birth, Simeon Adams Dunn, Mary's father, had met and married Miss Harriet Atwood Silver. Mary had another "mother" once again. Sometime before leaving Winter Quarters Simeon and Jane separated. At least initially, Mary must have had a difficult time adjusting to so many different mothers. As they were preparing to depart for Utah Territory, Mosiah Hancock recorded this incident in his journal.*

*"While we were camped at Winter Quarters, Mary Dunn came to our camp and wanted to go with us, but mother said we could not take her because we had no room. Mary's mother had died and her father had gotten a stepmother for his children. She came with her bundle of clothes to our wagon, and with what joy I hailed my noble, beautiful wife! But Mary had to go, and oh what sorrow as I saw her depart. We were separated for life."*

*Mary and Mosiah traveled independently to Utah Territory and went on to meet and marry other individuals. Therefore In June of 1848, Mary's family consisting of her father (Simeon Adams Dunn), step-mother (Harriet Atwood Silver Dunn), herself (age 14), younger sister (Betsy) and half-sister (Susannah) started across the plains in Brigham Young's Company of that year. Mary states that she started without shoes and drove a yoke of oxen. No shoes and cactus was a particular problem. One night when camped close to Fort Bridger, they saw some Indians coming. One young Indian left the rest and handed Mary a lovely shawl. He told her to come with him and be his wife. Mary was a very pretty girl. Fearing for the family, the Dunns tried to give the shawl back. The Indian refused to take it; but, thankfully, turned and rode away and never bothered them again. Mary wore the shawl out after coming to Utah.*

*Within a few years of arriving in the Great Salt Lake Valley, Mary's father was called on yet another mission, this time to the Society or Polynesian Islands. Before he returned, Mary was married to Martin Luther Ensign on January 8<sup>th</sup>, 1852 in Salt Lake City. Martin Luther Ensign's family had joined the church in Massachusetts in 1843. By the time the Ensigns reached Nauvoo in May 1846, most of the Saints had already left for Iowa. So after making preparations, the Ensign family traveled on. Martin's father died of scurvy in Winter Quarters, so his mother and her sons and daughter made the trek to Utah Territory on their own. It was after reaching the valley that Martin Luther Ensign and Mary Dunn met and married.*

*In 1856, Martin Luther Ensign, Mary's husband was called to serve a mission to Great Britain. Mary was left at home to care for their three small girls. A few months later due to the possible invasion of Johnston's Army, many of the Saints were instructed to abandon their homes and move south. Simeon, now a widower again, gathered his motherless children, as well as Mary (whose husband was still away on a mission) and her children to travel south. Together they traveled as far south as Payson. Mary once again drove a team. The missionaries were sent home early in anticipation of the invasion. Thus Mary's family was reunited; and once the scare was over, the families were able to return to Brigham City.*

*Together, Mary and Martin Luther Ensign raised a family of nine children, seven of whom survived to adulthood. They lived their lives in Brigham City, Box Elder County, Utah, where they farmed, worked, and actively participated in the Church of Jesus Christ of Latter-day Saints.*

#### **Child #4, Maria Dunn (daughter of Simeon and Adaline Rawson):**

*Maria Dunn, fourth child of Simeon Adams Dunn and Adaline Rawson, was born March 3, 1836 in Van Buren Township, Wayne County, Michigan. Perhaps she was named after Adaline's sister, Maria. She lived less than a month, passing away on April 1, 1836. We do not know the cause. I assume she is buried somewhere in Michigan, but a gravesite has not been identified. Maria was sealed to her father while he was living and by proxy to her mother who was deceased. The sealing occurred when Simeon traveled to the St. George temple in 1877.*

#### **Child #5, Mosiah Dunn [twin] (son of Simeon and Adaline Rawson):**

*Twin boys were born to Simeon Adams Dunn and Adaline Rawson on February 19, 1837 in Van Buren Township, Wayne County, Michigan. There is a bit of uncertainty about the first twin's name. In various records it appears as: Mosiah, Hosiah, Masiah, and Josiah. In my opinion, Mosiah seems the most consistent. Sadly, he died at birth. I assume he is buried somewhere in Michigan, but a gravesite has not been identified.*

#### **Child #6, Amariah Dunn [twin] (son of Simeon and Adaline Rawson):**

*Amariah, the other twin born February 19, 1837, was named after Adaline's father, Amariah Rawson, I presume. He lived almost four months, but passed away on June 7, 1837. I assume he is buried somewhere in Michigan, but a gravesite has not been identified. Both twins were sealed to their father, Simeon Adams Dunn, and mother (by proxy) in 1877 when Simeon traveled to the St. George temple.*

#### **Child #7, Betsy (daughter of Simeon and Adaline Rawson):**

*Betsy Dunn, seventh and youngest child of Simeon Adams Dunn and Adaline Rawson, was born March 22, 1839 in Van Buren township, Wayne County, Michigan. I assume she was named Besty after*

*Adaline's mother, Betsy Carpenter. Betsy is often a nickname for Elizabeth. But in this case, I have never seen her name as anything but "Betsy."*

*Betsy was only two-years old when the family moved to Nauvoo. Her mother, Adaline Rawson Dunn, died shortly thereafter; so I doubt that Betsy remembered much of anything about life in Michigan or her mother. Betsy was seven-years old when the family fled Nauvoo; and nine-years old when Simeon, Harriett, Mary, Betsy, and Susannah crossed the plains in Brigham Young's Company. It is at this point in her life that Betsy's autobiography seems to come to life. She recounts a good bit about the various animals they encountered crossing the plains:*

*"I remember so well the buffalo. There were great herds of them. I think I have seen more of them than I have of cattle and I have seen a great many of them. It seems like the land was just covered for miles with buffalo. We would have to stop until they got past as they were very vicious if molested. The noise was so loud it made us afraid.*

*After we left Fort Bridger, we came across great drones of ground squirrel. We did not know what they were. They would stand up and all bark making much noise. They kept barking until we all got past them. We passed great herds of deer and lots of antelope. They did not seem very much afraid and would stand off and watch us."*

*The woman Betsy often referred to as "mother" was her step-mother, Harriet Silver Dunn, who Simeon married while living in Winters Quarters. Betsy goes on to tell:*

*"She (Harriet) certainly helped us in the hardships we had to bear. Mother (Harriet) would take pieces of buffalo robe, after she came into our family, and put the woolly side in and sew them and make us shoes. She was very handy with a needle. We girls would stand on the bank where the buffalo would come for water. Lots of the wool would catch on the willows and we would get it and dry it. Mother had a pair of cards and we got enough wool for mother to make us stockings to wear."*

*After arriving in Utah Territory and getting settled, having food to eat was still very much on Betsy's mind. That winter was "short rations." Every morning her mother would cut their corn bread cake in five pieces, one for each of them. How glad she was after their first crop of wheat came in, and they had all the white bread they wanted to eat! When Betsy's father left on his mission to the South Seas, she became responsible for herding the cows. For her two years of work, Betsy was given a pretty calico dress which she cherished.*

*Betsy's oldest sister, Adaline, had married Alpheus Peter Haws in Nauvoo. He was a member of the Mormon Battalion, so Adaline stayed behind in Winter Quarters to await his return rather than coming West with the rest of the family in 1848. Alpheus Peter Haws did return to Winter Quarters and he and Adaline began a family. But to the best of our knowledge, Adaline and her two children died there before they were able to complete the trip to Utah Territory.*

*While strictly conjecture, I assume Alpheus Haws must have reconnected with Simeon Dunn's family once he returned to the West, perhaps to speak of Adaline and his children. Whatever the circumstance, within a short time, Alpheus Peter Haws then married Simeon's youngest daughter, Betsy. Betsy was only about fifteen years old when she married Alpheus Peter Haws.*

*For better or worse, the Haws family seems to have made their nitch in history in the State of Nevada with their ability to befriend the local Indians. Several of the family, including Alpheus and now his young bride, Betsy, became some of Nevada's earliest white settlers. Alpheus operated a trading post. Sometimes various members of the Haws family were accused of encouraging and helping local Indians to attack and rob immigrants traveling to California. At other times, their names appear in the historical papers as aiding government officials in negotiating treaties with local Indians. They lived in the area known as Clover Valley, Elko, and Battle Mountain. In the 1860 US Census, the family had moved at least temporarily to Auburn, California. But they had returned to Nevada by 1870. In 1867, Betsy was baptized a member of The Reorganized Church of Jesus Christ of Latter-day Saints. Living in Nevada was an isolated and hard life style. Betsy and Alpheus Haws had nine children. None of them outlived Betsy.*

*After more than twenty years of marriage, Betsy divorced Alpheus Peter Haws in 1877. Her daughter, Laura, had married a Mr. James Brown, and was also living in Battle Mountain, Nevada, with her husband and children at this time. Laura died January 1, 1893, leaving James a widower with a family of small children. I assume Betsy stepped in to help. In May of that year, James married his mother-in-law, Betsy Dunn Haws. This is one of those unusual circumstances where he was both father and grandfather to his own children. The family lived in Ogden, Utah for a time; but may have returned to Nevada prior to James' death.*

*After James Brown's death, Betsy moved to California. She died February 2, 1932 in Oakland, Alameda, California at age 92.*

#### **IV. Simeon Adams Dunn: Life in Nauvoo 1841-1846**

Leaving their relatives in Michigan behind, Simeon Adams Dunn, his wife, Adaline Rawson Dunn, and their three girls arrived in Nauvoo on June 20, 1841. By August, they were able to purchase property from Joseph and Emma Smith on the southeast corner of Parley and Hyde Street in Nauvoo. On this property, they built one of the first two-story homes in Nauvoo. The home has been restored and still stands in Nauvoo today. Simeon purchased additional property in Nauvoo as well.

Like many of the early brethren, Simeon went out on missionary labors not long after getting settled in Nauvoo. He was ordained a Seventy and left to preach the gospel in West Canada in September 1841. His brother, William Dunn, was living in Bertie, Welland County, Ontario, at the time. I assume Simeon would have visited him and shared his testimony of the restored gospel. Simeon may also have visited the families of Haggai Skinner Jr. and Huldah Skinner Park. Joel Skinner, son of Haggai Skinner, Sr., has a baptism date of 1 Jan 1842. A Martha Skinner, who was later sealed to Simeon, also has an 1842 baptism date. Perhaps Simeon was involved in their conversion, although this is just speculation. The Skinners were from nearby Stamford, Welland County, Ontario, and may have been the "Skinner Family" that Simeon grew up with after his parents died.

Not long after Simeon left, Adaline Rawson Dunn must have gotten ill. She passed away October 22, 1841. She was the first of many wives who would precede him in death. Returning from his mission and again living in Nauvoo, Simeon continued to demonstrate his loyalty to the Prophet Joseph Smith and his new found faith. He served as member of the "Old Nauvoo Police." He joined the Masonic Order. Sometimes he left letters unclaimed at the Post Office. He paid taxes. And on June 19, 1842, Simeon married his second wife, Margaret Snyder.

Margaret Snyder was born March 12, 1812 in Shrewsbury, Monmouth, New Jersey. Her father, Jacob Snyder, was a fisherman. Her brother, Robert Anderson Snyder, probably joined the Mormon Church first, followed by Margaret and possibly other family members. By 1842 the family had moved to Nauvoo. Nothing is known about how Simeon became acquainted with the Snyders or of his courtship with Margaret. Simeon and Margaret were married in June 1842. That September, Robert Anderson Snyder, Margaret's brother who had been recently married as well, purchased a home just a few blocks from Simeon. When it came time to leave Winter Quarters and travel to the West, both the families of Simeon Dunn and Robert Snyder would be in Brigham Young's 1848 Company. Margaret's parents, rather than immigrating to Utah, returned to Monmouth County, New Jersey where some of their other children had settled. They stayed there the remainder of their lives.

It was probably nice to have a wife and mother in the home again. Simeon and Margaret's first child, Susannah Dunn, was born May 6, 1843 and blessed by Simeon shortly thereafter on May 14<sup>th</sup>. A brief summary of Susannah's life appears at the end of this section.

As was often the case, Simeon was called once again to serve a mission, leaving his wife and young children behind. At a special conference in July 1843 under the direction of the Prophet Joseph Smith, it was announced that certain elders would be chosen "to go into the different counties of Illinois to preach the gospel and disabuse the public mind with regard to my (Joseph Smith's) arrest." Simeon was

called to go to Warren County, Illinois, not too far away. This mission was probably rather short as it appears Simeon had returned to Nauvoo by December of that year where he was sworn in as a city policeman.

Nevertheless, in April of the following year (1844), Simeon was once again called to the mission field. This time he was to go to New York in support of the Prophet Joseph Smith's candidacy for President of the United States. In a letter written by Simeon A. Dunn to the church stating his dates of missionary service, he wrote:

"I was sent on a mission to the st of New York by order of Brother Joseph Smith on a Lexonearing [electioneering] expedition. Started May 2<sup>nd</sup> and returned August 16<sup>th</sup> 1844 being the last call that Brother Joseph made on the elders."

While Simeon and other missionaries were gone, the Prophet Joseph Smith and his brother, Hyrum, were martyred at Carthage Jail on June 27, 1844. Back in Nauvoo, Mary Dunn (daughter of Simeon Adams Dunn & Adaline Rawson) remembered walking down to Bro. Chase's house (a missionary companion of her father) with her step-mother (Margaret Snyder) to see if there was any news from them when the sad news of the prophet's death came into town. The missionaries returned home to Nauvoo, and the Saints moved on with their lives despite the tremendous sorrow they felt over the loss of their beloved Prophet, Joseph Smith.

In 1844, Simeon A. Dunn, possibly in company with Shadrack Roundy and Joshua Smith, went to have the deeds for their homesteads or property registered or recorded. It should be remembered that Simeon had purchased Lot 1 of Block 140 from Joseph and Emma Smith in 1841. During this period of time there were Justice of the Peace courts. It appears that cases heard in a Justice of the Peace court could be referred over to the Circuit Court. For a reason that we have not been able to determine, a case was filed in the Justice of the Peace Court of Aaron Johnson against Simeon A. Dunn, Shadrack Roundy, and Joshua Smith in the amounts of \$80, \$90, and \$79.90 respectively, possibly for money they owed John Forgues for a loan or some other reason. Perhaps their case was due to go to Circuit Court which started October 21<sup>st</sup>. The men likely did not have the necessary cash on hand to pay the judgments. Perhaps to avoid further court costs and hearings, Simeon along with Shadrack Roundy and Joshua Smith, registered their properties on October 18<sup>th</sup> and then recorded the joint mortgage of their properties to John A. Forgues for \$300 just before the October session of the Circuit Court started. The men would need to repay the mortgage before April 18<sup>th</sup>, 1845 in order to retain ownership of their properties. Simeon sells off a small slice of Lot 1 (the west half of the west half) for \$200 in January of 1845. I assume he used part of this money to pay off his part of the mortgage he had contracted with Forgues. It is evident that Simeon retained ownership of the remaining 3/4ths of Lot 1, Block 140 as he sells it for \$600 in April 1846 just prior to leaving Nauvoo.

Life in Nauvoo was not without its jovial moments. Working on the Police Force forged strong associations and ties similar to those we see in such organizations even today. On January 9, 1845, Simeon and Brother Tufts hosted a grand evening for the Police Force, their wives and other church

leaders. The event is mentioned in several pioneer journals. Hosea Stout, a leader in the force, described it in this way.

“January 1845/ 9<sup>th</sup> T [Thursday]/ Today the Police had jointly made a dinner at which all the police and their wives were to attend the Twelve and Father John Smith were also invited we met at 2 o’clock at Brs. Dunn and Tufts and a large turnout most of the Twelve were present we had an agreeable time all were well pleased and joy good feeling prevailed throughout. We continued our meetin until 12 o’clock AM and came home rejoicing.”

In January of 1845, Simeon was called, set apart, and ordained to be the senior president of the Fifteenth Quorum of Seventies. On February 25<sup>th</sup> of that year Simeon accompanied Hosea Stout and about seven other men to Macedonia about 25 miles away. It was believed that mobocrats intended to waylay Brigham Young and other brethren who had gone to check on the Saints in Macedonia to see if they needed protection. For it seems, persecution of the “Mormons” continued despite the death of Joseph Smith. In the end, all were able to travel to their destinations safely.

The Saints continued their work on the Nauvoo temple in the face of mounting evidence that they would soon be forced to flee Nauvoo. Simeon Adams Dunn and his wife, Margaret Snyder, were able to receive their endowments on December 20, 1845 in the Nauvoo temple. Margaret was pregnant at the time with their second child. Many of the Saints were eager to receive their endowments before they would have to leave Nauvoo. Simeon’s daughter, Adaline, and her husband, Alpheus Haws, received their endowment on December 24<sup>th</sup>.

About one month later, on January 22, 1846 Simeon was sealed to Margaret Snyder and his first wife, Adaline Rawson, who was dead. Margaret acted as proxy for Adaline. Obtaining the blessings of the temple was a central focus in the Saints lives at this time. Simeon had the opportunity to serve as a temple worker, helping the eager Saints to receive their temple ordinances. On January 30<sup>th</sup>, Adaline and Alpheus Peter Haws were sealed. On January 31<sup>st</sup>, Mary (another of Simeon’s daughters, age 12) received her washing and anointing and was sealed to Mosiah Hancock (age 11). They were instructed not to live together as husband and wife until after they were 16 years of age. [Note: Mary and Mosiah immigrated separately with their own families and married other individuals once reaching Utah.]

In the impending days, the main body of the Saints would begin their exodus from Nauvoo. This group would include Simeon’s daughter, Adaline and her husband, Alpheus Haws. Just prior to the main exodus, Simeon Adams Dunn and Margaret Snyder were adopted and sealed to President Brigham Young and his wife. Simeon and Margaret also received their second anointing.

The first week of February 1846, the beleaguered Saints began crossing the Mississippi River as they left Nauvoo under the direction of their new leader, Brigham Young. Margaret Snyder Dunn was near the end of her pregnancy and expecting the delivery of her second child any day. The child, Simeon Adams Dunn, was born February 9, 1846 midst all of the turmoil that surrounded Nauvoo at this time. The baby lived only 12 days and died February 21, 1846.



Due to the arrival of the baby, Simeon and his family would have to delay their plans for leaving Nauvoo. Others were in similar circumstances, Diantha Farr Clayton, wife of William Clayton, stayed in Nauvoo with her parents to deliver their first child, a son, born March 31, 1846. Hearing the good news of his son's birth a week later on the trail to Iowa, William Clayton penned the words to the hymn "Come, Come Ye Saints." In addition, some, such as Emma Smith, had decided to remain in Nauvoo permanently. Others, who considered themselves too old or unwilling to make the trek west to the Rockies, returned to their former homes throughout the United States.

In April of 1846, Simeon and Margaret were able to sell at least some of their Nauvoo property (Homestead--Block 140, East ¾ths of Lot 1) for \$600. Such cash was very valuable as preparations were most likely underway for the family to leave Nauvoo soon. It is unknown if Margaret suffered from lingering problems from the delivery of her second child, or contracted some other illness or disease, however, on May 5, 1846 Margaret Snyder Dunn passed away. She was buried in the Old Nauvoo Cemetery. It is presumed that Simeon's brother, James Dunn born 1810, also died during May and is buried in the Old Nauvoo Cemetery as well. Simeon was a widower alone with his three young daughters once again. Simeon Adams Dunn left Nauvoo to follow the main body of the Saints on May 18<sup>th</sup>, 1846. In his own words, he said:

"I left Nauvoo to follow in their wake and share in all the toils and suffering of the Saints."

### **Child #8, Susannah (daughter of Simeon and Margaret Snyder):**

*Susannah Dunn was born May 6, 1843 in Nauvoo, Hancock County, Illinois. She was just shy of being three-years old when her mother, Margaret Snyder Dunn, died. It was a time of adversity, many of the Saints had already fled Nauvoo over the past few months. Susannah's mother delivered her brother (Simeon Dunn b. 1846) right at this time. The child died within a few weeks, and her mother three months afterwards. Now, her father, Simeon Adams Dunn, was left to travel from Nauvoo to Winter Quarters with his three little girls ages (about) 12, 7, and 3.*

*Family histories tell us that Simeon "teamed up" with Jane Caldwell and her children who were also traveling from Nauvoo to Iowa. But little is said or known about this arrangement. In her autobiography, Susannah describes the family's exit from Nauvoo in this way:*

*"I remember on the east bank of the Mississippi River, as we were ferrying across, the rope broke and let the wagons float down the river. When we got the float back, it tipped over and let one of the wagons go down. Father dived down and got most of the things out of the water."*

*Once established at Winter Quarters, her father, Simeon Adams Dunn, also married Harriet Atwood Silver. Susannah states that Harriet was "indeed a mother to us children." She described how Harriet made every effort to nurse her back to health after suffering from scurvy. Susannah shares her childhood perceptions when crossing the plains as a five-year old child:*

*"I remember a little girl by the name of Ireve Free [probably Sarah Elvira Free b. 30 Aug 1840] fell from a wagon and the wheel passed over her chest and across her face, crushing her badly. I remember Brigham Young administered to her and she was instantly healed. From that time till I was 7 or 8 years of age, I thought Brigham Young was God and had resurrected the little girl, and it was a hard thing for me to change my opinion."*

*As a young child, Susannah Dunn lived and experienced for herself all the pioneer stories most of us are familiar with. She remembered the grasshopper war, gathering wild garlic and roots to make soups, and living in an adobe house built just outside the fort in Salt Lake City.*

*While living in Salt Lake City, her father was called on a mission to the "Society Islands" during the April 1850 General Conference. Susannah's newest step-sister, Sarah Sophia Dunn, was not quite a year old. Her mother, Harriet, would be pregnant with her second child by the time her father left for what they thought might be as much as five years. While her father was gone, her step-brother, Simeon Adams Dunn, was born on January 13, 1851. Susannah remarked:*

*"While father was on his mission a baby boy was born to mother. She also adopted a little boy named Sam Payne. All the help mother got was one load of wood and when father came home he took it back. They objected, but he said to give the wood to some other poor person."*

*Like her step-sister, Betsy, Susannah must have been expected to help with the cows while her father was gone on his mission to the Society Islands. Susannah recalled this incident:*

*"While father was on his mission, I was herding our cow. It would not go where I wanted it to and I was crying. Bishop Hunter came along and said, "Don't cry, little girl, your father is coming home." I ran home and told mother. She went up and asked Bishop Hunter, and he said he had not heard a word from my father, that he had only made that remark to comfort me. 'But' he said, 'Sister Dunn, I promise you he will be here in three weeks.' And he was, as the French drove the missionaries out of their country."*

*I think the family was happy to have him home after being apart for two years. After Simeon returned from his mission, the family moved to Brigham City in Box Elder County. While living in Brigham City, Susannah's step-mother, Harriet, had five more children including two sets of twins [Emeline & Evaline; Harriet & Henry]. Unfortunately, Harriet died shortly after the births of the second set of twins. Once again, Simeon and his children were without a wife and mother.*

*Susannah's father raised broom straw and flax. He used it to make baskets and brooms. She remembered filling their house with straw in preparation to fleeing south in wake of the possible invasion of Johnston's army. The plan was to burn the Saints homes if necessary rather than allow them to fall into enemy hands like in Nauvoo.*

*In 1859, when Susannah was just a few weeks shy of her sixteenth birthday, she married Allen Collins Hunsaker who was seventeen years old. They were married in Brigham City, where it appears both of their parents were living at the time. She recounts:*

*“My husband and I were living on a farm and while we were away the Indians came and took all they could carry and what they did not want they destroyed. They scattered my feather bed all over.”*

*In 1862, Susannah’s husband, Allen C. Hunsaker, was called to go on a mission to the Mississippi River to help the poor immigrants come to Utah. Susannah relates:*

*“At that time my first baby was just three months old and I was just getting over the scarlet fever. While I was very sick my father-in-law and Lorenzo Snow came and administered to me. After Brother Snow had sealed the anointing a mist like a blue flame came over my eyes and from that moment I was restored to my health and was up to see my husband go on his mission.”*

*After returning home from his mission, Susannah and Allen lived for awhile in Brigham City. In 1868, Allen married Evaline Dunn as a plural wife. Susannah and Evaline were half-sisters; their father being Simeon Adams Dunn. Susannah’s mother was Margaret Snyder and Evaline’s mother was Harriet Atwood Silver. Allen had grown up in a polygamist family, and; therefore, the life-style was familiar to him. Shortly afterwards, the families moved to Honeyville, where Allen’s extended family was living. The families spent the rest of their lives living in several small farming and ranching communities (Plymouth, Manila, Elwood) in what is called the Bear River Valley north of Brigham City, Box Elder County, Utah.*

*It would certainly be interesting to have a better understanding of the day to day lives of our polygamist ancestors. What aspects of this lifestyle were rewarding and helpful, and what aspects were challenging financially and emotionally? The United States government continued to do all it could to disrupt the lives of polygamist families in the Utah Territory at this time. During the 1887 raids, the Hunsakers did all they could to resist arrest time after time. Finally, Allen was apprehended and sent to prison for five months in April 1887. In 1890, the Manifesto was announced which proved a significant turning point in the lives of polygamist families. While new plural marriages were no longer in accordance with church practices, those currently living in plural marriage were allowed to live out the remainder of their lives relatively unbothered.*

*Susannah and Allen Hunsaker raised a family of five children and Evaline and Allen Hunsaker raised a family of seventeen children. Susannah outlived both Allen and Evaline and passed away in 1921 at the age of 78 years old.*

### **Child #9 Simeon Adams Dunn (son of Simeon and Margaret Snyder):**

*Simeon Adams Dunn, son of Simeon Adams Dunn and Margaret Snyder, was born February 9, 1846 and died twelve days later on February 21, 1846. We assume he was buried in the Nauvoo cemetery. Named*

*after his father, Simeon was born at a time of upheaval in the lives of the early Mormon Saints. At the very time of his birth, the majority of the Saints were packing their wagons and crossing the Mississippi River as political pressure and persecution once again necessitated an exodus from their homes. Prior to his death, Simeon was given the following name and blessing by his father.*

*“Nauvoo, Illinois. A Father’s Blessing given by Simeon A. Dunn to his Son, Simeon, Born of Margaret Snyder, February 9, 1846—9 o’clock PM. Elder Present. Roxina Rypsher & Sister Billings, Midwives. Simeon I lay my hands on thy head to bless you and give you a name by which you will be known through time and throughout all eternity, and by the authority of the Holy Priesthood which has been confirmed on me, I seal on you a Fathers Blessing and I seal on you all the Powers of the Holy Priesthood that has been confirmed on me with all the blessings of Abraham, Isaac, and Jacob and I pray God, my Heavenly Father, that He will seal all those blessings upon thee, and that thou mayest make a mighty man in Israel in wielding the Sword in avenging the blood of all the Patriarchs and Prophets that has been shed on the Earth. These blessings I confer upon your Head in the name of Jesus Christ. Amen.”*

## V. Simeon Adams Dunn: Exodus from Nauvoo, December 1845-May 1846

The next year of Simeon's life is difficult to understand and even more difficult to document. In review, the lives of the Saints were in turmoil with every effort being made to complete the Nauvoo temple and then begin the exodus to the West. In order to have any hope of even theorizing what might have taken place, we must try to keep in mind the occurrences in the lives of three separate families as well as the main body of the Mormon Saints during the period of December 1845 to July 1846. These families as of February 1846 are: Family #1) Simeon Adams Dunn, a widower, with three unmarried daughters, Mary age 12, Betsey age 6, and Susannah, age 2. Family #2) Jane Caldwell Waite, marital status uncertain (possibly widowed, possibly divorced, possibly separated from her first husband, John Waite) with at least five of her seven children, Lucena age 13, Anderson age 11, Mary age 10, John age 7, Martha age 5, Margaret age 3, and Rebecca age 2; and her mother, Mary Bennett Caldwell Forsyth, age about 55. Family #3) Eli B. Kelsey, married to Letitia Sheets for ten years, and their children, George age 7, Mary Jane age 5, and Minerva age 2; and his mother, Mary Oldfield Kelsey.

By 1845 it had become apparent that the Mormons would have to leave Nauvoo and move to the West. With the repeal of the Nauvoo Charter, the Saints were left without legal government institutions to protect themselves. Simeon Dunn and others continued to serve on the police force now administered largely by church authorities. Hosea Stout, who served as captain of the police force, recorded in his journal his daily meetings with the police, giving them various assignments to patrol the streets and suburbs of Nauvoo. The tone of the diary is tense, with mention of spies on both sides. Mistrust of the state government, and concerns about mob violence, is evident as the Saints worried about their leaders being arrested or harmed on a daily basis. The temple was under constant guard. Even as they made increasingly hurried preparations to leave Nauvoo as requested, additional rumors led the Saints to believe they would be prohibited from leaving because they might be disloyal to the American cause if allowed to flee. While original plans had been made to leave Nauvoo in the spring when grass was available for their animals, "pressures from their enemies, and the fact that many worthy adults had already been able to receive their temple endowments caused the leaders to start the westward trek early." Discussions about the move began to include terms like "instant removal" and "being ready at a moment's notice."

On Thursday, December 11, 1845:

The first endowments for the general membership of the Church began. Almost daily from early morning until night, the ordinance work continued. Temple clothing was often washed at night so the work could commence in the morning. Occasionally, the giving of endowments continued both day and night. The presiding brethren often spent the night in the temple.

"As reconstructed from the available first-person accounts, church members experienced the Nauvoo endowment ceremony as follows: First, they were invited to appear at the temple at a specific time by a man appointed as a messenger. This usually occurred the night before. Prospective initiates were also instructed to cleanse their bodies before arriving at the temple. Upon entering at the designated time, they climbed the stairs to the attic story. Men and women separated and were taken into examination

areas to be questioned regarding their worthiness and character. They were then escorted to rooms for the remainder of the initiatory and endowment ordinances.” [The Nauvoo Endowment Companies, pg. xxii]

On Saturday, December 20, 1845:

The sun was shining clear and bright, it being a very beautiful morning. Simeon Dunn and Margaret Snyder Dunn came to the Nauvoo temple where they became members of the Second Company of Saints who received their washings, anointings, and endowments that day.

On Wednesday, December 24, 1845:

The weather was temperate with a few light flakes of snow falling. Adaline Dunn Haws and Alpheus Peter Haws were invited to attend the temple and receive their washings, anointings, and endowments. They were members of Endowment Company No. 3 where at about 25 minutes past 5 o’clock Adaline Haws was received by Alpheus Haws & Orson Spencer.

On Wednesday, January 7, 1846:

Brigham Young recorded that “the new altar was used for the first time, and four individuals and their wives were sealed.” Now in addition to the endowment, the ordinances of temple sealings were available for the general church membership. This same day, Eli B. Kelsey and his wife, Letitia Sheets Kelsey, and his mother, Mary Kelsey, were admitted to the temple to receive their endowments. They were members of Endowment Company No. 1.

On Thursday, January 8, 1846:

“The second anointing was administered for the first time since the days of Joseph Smith. As with the administration of the first endowments a month earlier, those who first received the second anointing in the Nauvoo temple had received it previously from Joseph Smith or under his direction. Over the course of a month, at least 594 people received their second anointing. The daily record William Clayton kept for Heber C. Kimball made clear that plural marriage was [also] an important part of the temple and played a role in the endowment ceremony itself. When taken through the veil into the Celestial room, the men were received by Elo(h)eim, the women by their husbands. Single women, who did not have a husband to receive them, were brought through the veil by a male volunteer. But a closer look at these instances where men received a woman of a different surname through the veil reveals that the men were often, in fact, receiving their plural or prospective plural wives. (The Nauvoo Endowment Companies, pg. xxvii-xxviii)

On Tuesday, January 20, 1846:

A violent storm was raging which necessitated President Joseph Young being obliged to send many people away. Still, Eli B. Kelsey was able to be sealed to his wife of ten years, Letitia Sheets Kelsey.

On Wednesday, January 21, 1846:

Simeon states in his autobiography:

“On January 21, 1846, I was called and worked as a hand in the Temple for sixteen days.”

Many years later Simeon's obituary would reinforce the sentiments of this time of Simeon's life:

"He (Simeon) was called by the Prophet Joseph to fill positions of trust in Nauvoo, received his blessings in the temple there, was full of zeal and fervency in the work of God, and quite marked for his straightforward manner; he was a practical, hard working and honest man, prompt in meeting all his obligations, careful and considerate in all of his ways, was a faithful Latter-day Saint and highly respected."

On Thursday, January 22, 1846:

Simeon was sealed to his wife, Margaret Snyder Dunn by Heber C. Kimball. Simeon was also sealed to his first wife who was deceased, Adaline Rawson Dunn, with Margaret acting as proxy.

On Friday, January 23, 1846:

Over the next few days, Simeon had the opportunity to serve in the temple as an ordinance worker. This day he assisted with the male washings.

On Saturday, January 24, 1846:

The eminent departure of the Saints from Nauvoo was on Brigham Young's mind. A general meeting of the official members of the church was held in the second story of the temple for the purpose of arranging the business affairs of the church prior to exiting Nauvoo. Brigham Young counseled, "Let us walk humbly before the Lord, be upright and sustain yourselves, and realize that we are engaged in a great and important movement."

Simeon had the opportunity on this date to serve in the temple by assisting with male anointings.

In Endowment Company No. 4 on this day was a woman named Mary Forsyth. On the endowment records, Mary is listed as being born May 3, 1804. We now believe this woman to be Mary Bennett Caldwell, mother of Jane Caldwell Waite, who as a widow married a Mr. Forsyth. Mary had received her patriarchal blessing in Nauvoo from Hyrum Smith on September 10<sup>th</sup>, 1843 under the name of Mary Forsyth, daughter of Levan and Elizabeth Bennett, born May 3, 1788 in Pittsburgh, Alleghany, Pennsylvania.

It must have been a long day in the temple as Brigham Young reported that after dinner he "repaired to room No. 1 where I continued administering at the altar until midnight." At 9:30 PM, A. M. Lyman sealed the following couples: Eli Brazee Kelsey, born Oct 27, 1819 Scioto County, Ohio was sealed to Mary Forsythe born May 3, 1790 Pittsburgh, Alleghany, Pennsylvania. Some indexes also state that Jane Caldwell was sealed to Eli B. Kelsey on this date. We believe these indexes to be in error, and that this sealing did not take place until February 7, 1846.

On Wednesday, January 28, 1846:

Simeon had the opportunity to serve in the temple taking the role of Michael in the endowment.

On Friday, January 30, 1846

Adaline Dunn Haws and Alpheus Peter Haws were sealed by Brigham Young.

On Saturday, January 31, 1846

Mary Dunn attended the temple and was washed and anointed. There is no record that she received her full endowment. Mary was only twelve years old at that time. The Saints, however, felt much anxiety over how long it might be before another temple would be erected. They were, therefore, very eager to receive as many of the gospel ordinances as possible. It is somewhat unclear what other ordinances Mary received this day. No sealing record has been located. But, Mosiah Lyman Hancock left this record in his autobiography:

"[Nauvoo] On about January 10, 1846, I was privileged to go in the temple and receive my washings and anointing. I was sealed to a lovely young girl named Mary, who was about my age, but it was with the understanding that we were not to live together as man and wife until we were 16 years of age. The reason that some were sealed so young was because we knew that we would have to go West and wait many a long time for another temple. . . [Winter Quarters]. . . We started with 27 bushels of cornmeal, 15 lbs. of flour, 2 pigs, a dog, and a cat. We left the Indian Mills on May 14, 1848, and we left Winter Quarters on May 18th. While we were camped at Winter Quarters, Mary Dunn came to our camp and wanted to go with us, but mother said we could not take her because we had no room. Mary's mother had died and her father had gotten a stepmother for his children. She came with her bundle of clothes to our wagon, and with what joy I hailed my noble, beautiful wife! But Mary had to go, and oh what sorrow as I saw her depart. We were separated for life. We went over to Elk Horn and was organized in Zera Pulsipher's company of 50. ..."

On Sunday, February 1, 1846:

Simeon and Margaret Dunn along with about twenty other couples were sealed as children to Brigham Young and his wife. At this time it was customary to be sealed to prominent church leaders. It was not until Wilford Woodruff was president of the Church that continuing revelation explained the process and benefits of being sealed as biological families. I do believe, however, for Simeon this sealing took on additional significance. I believe he did feel orphaned, his parents having died when he was young. Many years from this time, in 1860, Simeon writes to Brigham Young stating:

"I still remember of coventing with you before the Lord in his house at Nauvoo to receive your council as a Father and you to Council me as a son. Now this is what I wish to know if I have or have not forfeited that Covenant in your estimation..."

Brigham Young quickly responds by letter assuring Simeon that they are "brothers in the Gospel" and recognizes that Simeon is "striving to do the best he can."

On Tuesday, February 3, 1846:

Brigham Young announced to the Saints that he would not attend to the ordinances of the temple that day, as he intended to go home and pack his wagons. He reminded the Saints that they would build new temples in the West where they would have the opportunity to receive their temple ordinances. But rather than the crowd at the temple dispersing, Brigham Young found the temple filled to overflowing. Seeing their anxiety, the work continued at the temple and many, many Saints received their ordinances in the next few days.

On Wednesday, February 4, 1846:



Brigham Young continued to pack his wagons and the first wagons left Nauvoo and ferried across the Mississippi River to Iowa. All the Saints could not leave at once, as it was a rather time consuming process to ferry the wagons across the river. Rather they tended to leave in waves, somewhat dependent on weather conditions and other factors.

On February 6, 1846:

Simeon and Margaret Dunn received their second anointings under the hands of Zebedee Coltrin. The Saints rushed to complete as much temple work as possible in these few remaining days. “The news having arrived that the Twelve [apostles] and a large company with them are about starting for the West, such is the hurry and hustle of getting away, that for the last two days no Endowments have been done; But this morning the doors are opened again for this purpose, and the crowd is greater than ever, such is the anxiety of the people to get their blessings in this house.” (The Nauvoo Endowment Companies, pg. 587 taken from the Seventies Record, book B). It was reported that over 500 people received their endowments on this date.

On Saturday, February 7, 1846:

Jane Caldwell Waite was one of the over 600 people to be washed, anointed, and endowed in the Nauvoo temple on this final day when the temple was open for these purposes. We believe Jane Caldwell was born March 27, 1809 in Sandy Lake, Mercer County, Pennsylvania. Her father, Joseph Caldwell, moved the family to Ohio where he died when Jane was fourteen years old. We assume Jane stayed with her widowed mother, Mary Bennett Caldwell, until she married John Waite in about 1831. To this union, between the years 1832 and 1844, were born seven children. No documentation has been found, but it is assumed that Mary Bennett Caldwell and Jane Caldwell may have joined the church in the early 1840’s perhaps in Illinois, under the influence of a missionary by the name of Melvin Wilbur. It appears that Jane, her mother, and perhaps other family members may have at least visited Nauvoo in 1843. Jane received her patriarchal blessing on June 14<sup>th</sup>, 1843 from Hyrum Smith in Nauvoo. Her mother also received a patriarchal blessing from Hyrum Smith on September 10<sup>th</sup>, 1843. A later record shows that John and Jane Waite and their seven children were admitted into Nauvoo in November 1845 on recommendation of Melvin Wilbur.

What happened in the relationship of John and Jane Waite between November 1845 and February 7, 1846 is unknown. Some histories say that John never joined the Mormon Church and did not come with Jane to Nauvoo. City directories hint that he could be the John Waite living just down the river in St. Louis about this time. Logical conclusions are that John Waite is either deceased, divorced, separated from, or not an active part of Jane’s religious life by this date. Records show that Jane Collwell born March 27, 1808 in Mercer County, Pennsylvania was sealed to Eli Brazee Kelsey born October 27, 1819, in Scioto County, Ohio by Heber C. Kimball on this date (February 7, 1846).

It should be remembered that Eli B. Kelsey had been sealed to Jane’s mother just a few weeks previously. As one studies LDS families from these time periods, it becomes apparent that several “versions” of unions exist within the framework of Mormon marriages. In her book, “More Wives Than One,” author Katharyn Danes describes at least seven types of Mormon marriages each with their own unique temporal and/or eternal responsibilities. It appears that Mary Bennett Caldwell Forseyth’s

sealing to Eli B. Kelsey was considered what the author labels a “nominal marriage” which conferred only limited rights on the couple for this life and sealed them for eternity. Mary does not go west with the Saints, and later marries again.

One must wonder what Jane Caldwell Waite understood about her sealing to Eli B. Kelsey. Was she entitled to depend on Eli for temporal support? At this time, how independent were plural wives from their husbands in day to day living arrangements?

February 7<sup>th</sup> was the last day that the Nauvoo temple was used for ordinance work for the general membership. From this point on until the last of the Saints left Nauvoo, the temple was used only as a place for meetings, a place for prayers, and some administrative work relative to the exodus.

On Sunday, February 8, 1846:

Brigham Young met with the Council of the Twelve in the temple and privately “dedicated the building to the Most High.” Since the building was not yet complete, another dedication would take place later as well. Afterwards, he “addressed the saints in the grove and informed them that the company going to the west would start this week across the river.”

On Monday, February 9, 1846:

The roof of the Temple was discovered to be on fire. Fortunately, the brethren were able to extinguish the blaze rather quickly. Also on this day, Monday, February 9<sup>th</sup>, Margaret Snyder Dunn gave birth to her second child. He was named Simeon Dunn after his father.

On Sunday, February 15, 1846:

Brigham Young and many of the other Twelve Apostles and their families crossed the Mississippi River. Brigham states that the “roads were very bad” and that they did not reach Sugar Creek, the first established camp, until 8 PM.

On Tuesday, February 17, 1846:

Simeon blessed his newborn son, giving him a name and a father’s blessing.

On Saturday, February 21, 1846:

Simeon Dunn, infant son of Simeon Adams Dunn and Margaret Snyder, died. The cause of his death is unknown, perhaps there were complications at birth, perhaps there was disease, or perhaps there was illness in the family. In the last few days, the weather in the area had turned extremely cold. The day previous, it was reported that considerable ice was floating in the Mississippi River. Chunks of ice floating in the river made it very, very dangerous to cross, so ferrying wagons across the river would have to cease until these conditions changed.

On Sunday, February 22, 1846:

Brigham Young was back in Nauvoo to attend to some final business. A public meeting, attended by a large crowd of people, was held on the main floor of the temple. This was Brigham Young’s final day in Nauvoo. All further communication from Brigham Young with the Saints in Nauvoo would be carried out by various messengers traveling to and from the city.

On Wednesday, February 25, 1846

The cold weather continued until the Mississippi River, at some points a mile wide, became frozen over. For the next few days, long caravans of covered wagons were able to make a relatively quick exodus across on the solid ice. However, soon the weather changed; and the ice broke up. This brought a delay in the exodus until the blocks of ice were cleared from the river and the wagons could once again be ferried across. By the end of February, 5,000 people (800 leaders of families) had crossed the Mississippi River into Iowa. Between now and the end of September, the remaining Mormons would leave Nauvoo, stopping at the various encampments (Sugar Creek, Richardson Point, Chariton River, Garden Grove, Mt. Pisgah, and Council Bluffs) as they traveled across Iowa to Winter Quarters which was outside the confines of the established United States government.

On Sunday, March 1, 1846:

Wagons began to leave the Sugar Creek Camp, the first encampment, heading west. Brigham Young did not leave until almost an hour before sundown awaiting return of certain men and horses he had sent to Nauvoo on errands. From now until fall of that year, the Saints would be strewn from Nauvoo, Illinois across Iowa to Winter Quarters, Indian Territory traveling in waves until uniting again in the "Camp of Israel."

For many months prior to their departure, Brigham Young and the leaders of the church had counseled the Saints to begin preparations for the journey. In October of 1845 the following "Requirements of Each Family of Five for the Journey Across the Plains" was issued:

- 1 Good Strong Wagon, well covered
- 3 Good yokes of oxen between the ages of four and ten
- 2 or more cows
- 1 or more good beeves, some sheep if you have them
- 1000 pounds of flour and good sacks to put it in
- 1 bushel of beans
- 100 pounds of sugar
- 1 good musket or rifle to each man
- 1 pound of powder and 3 pounds lead
- 2 lbs tea, 5 lbs coffee
- 25 lbs salt
- A few pounds dried beef or bacon
- A good tent and furniture to each two families
- 10-50 pounds of seed
- 25-100 pounds of farming tools
- Clothing & bedding not to exceed 500 pounds per each family of five
- 1 or more sets of saw and gristmill irons to each company of 100 families
- Cooking utensils (bake kettle, fry pan, coffee pot, tin cups, plates, and forks, spoons, pans, etc)
- A few goods to trade with the Indians
- A little iron and steel, a few pounds of nails
- 5 gallons of alcohol for each two families
- 10 pounds of dried apples
- 5 pounds of dried peaches
- 20 pounds of dried pumpkin
- 2 pounds of black pepper

1 pound of cayenne  
½ pound mustard  
12 nutmegs

Like most societies, the Saints were diverse in their economic situations. It would not be easy, or even possible, for all families to prepare adequately to make the journey. Some would have to “work” their way across Iowa by stopping temporarily in villages where they could find employment until they could obtain sufficient resources to make the journey. Brigham Young continually asked the Saints to do all they could to bring the impoverished and destitute with them. I assume this included widows and single women. In addition, Brigham Young sent relief parties from Council Bluffs back to the banks of the Mississippi River to assist a group of 700 or more Saints who were some of the final members of the Church to leave Nauvoo in what became known as the “Poor Camp.”

On Friday, May 1, 1846:

The Nauvoo temple was considered completed and was publically dedicated by Orson Hyde. Perhaps Simeon A. Dunn, Jane Caldwell Waite Kelsey, and/or Eli B. Kelsey and their families were able to attend as all were still living in Nauvoo at this time.

Also still in Nauvoo at this time was Harriet Atwood Silver, a future wife of Simeon Adams Dunn. Additional future wives of Simeon Dunn who lived in Nauvoo during this period with their former spouses include: Abigail Brandon, Keziah Fowler Brandon, and Mary McRee Black.

“During April, May, and June 1846, three times as many Saints left Nauvoo as went with President Brigham Young’s advance group. Among the 10,000 spring evacuees were Apostles Wilford Woodruff and Orson Hyde, many of the 300 men who had been guards and pioneers in the Camp of Israel who now had returned to Nauvoo for their families, workmen who had finished the Nauvoo Temple, and new LDS arrivals from out of state. Economic, health, and family difficulties prevented these people from leaving sooner. Thousands had trouble obtaining adequate outfits and provisions. They counted on selling, bartering, buying, and luck. When they tried to market their farms, houses, livestock, furniture, utensils, dishes, clocks, books, and other nonessentials, they found many sellers but few buyers. Ill health also slowed departures. People delayed, too, while waiting for relatives not ready, not willing to go, or not yet in Nauvoo. During the April conference at Nauvoo, Elder Hyde instructed that all should leave as soon as possible, and the congregation voted to do so. He counseled the needy to find work along the Iowa route west, for said he, “there is plenty of work all along the road.” In an effort to curb violence between the mobs and the Saints, state troops had been stationed in Nauvoo. There was news that Governor Ford would pull the guard troops from Nauvoo on May 1, leaving the Saints unprotected. This report triggered a mass departure, the first of three large-scale evacuations that spring. After the dedication of the temple, a second wave of Saints departed. (“The Pioneer Trek: Nauvoo to Winter Quarters” by William G. Hartley, June 1997 Ensign)

On Tuesday, May 5, 1846:

Margaret Snyder Dunn died. She is believed to be buried in Nauvoo. It is unknown if she never really recovered from the birth of her last child, or if some other illness, disease, or accident was the cause of

her death. As instructed by Brigham Young and the leaders of the church, it is assumed that Simeon had been preparing for his family's departure from Nauvoo for some time.

Eli B. Kelsey must have also been concerned about how to outfit his family for the exodus. Eli was a school teacher by profession. He had taught in Nauvoo as well as other places, and was the teacher of Joseph Smith's children at the time of Joseph's death. It is reported in Eli's obituary, however, that due to an eye infection and inflammation he was nearly totally blind for 10 months prior to his exodus from Nauvoo. If this was the case, how would Eli prepare for all those for whom he was responsible? His responsibilities at this time possibly included providing for all of the following: his first wife, Letitia, who was very pregnant and due to deliver their fourth child the end of May; his three children by Letitia—George, Mary Jane, and Minerva; his mother, Mary Oldfield Kelsey; Jane Caldwell Waite Kelsey, a polygamous wife, and her seven children by John Waite; Jane's mother, Mary Forsyth, also a polygamous wife. In the end, Jane's mother, Mary Bennett Caldwell Forsyth, does not travel west. Mary returns to Pennsylvania and appears there in the 1850 census. Mary Forsyth was married again prior to 1860 to Ezekiel Mills.

On Monday, May 18:

The initial body of Saints traveling with Brigham Young had left the encampment they had established at Garden Grove and were heading for what would become known as the encampment at Mt. Pisgah.

In his autobiography, Simeon states that it is this date (May 18, 1846) that he leaves Nauvoo. He was not alone. Governor Ford's report of May 14 states that 450 teams and 1,350 souls had left Nauvoo that week. Among them were Elders Woodruff and Hyde. The May 22 report states that 539 teams and 1,617 souls left during this week. The newspapers reported that "the slopes of the hills and the prairie opposite Nauvoo are still dotted with clusters of tents and wagons." An estimated 7,000-8,000 people may have left Nauvoo about the same time as Simeon.

Also among those leaving must have been Jane Caldwell Waite Kelsey and some, if not all, of her children. This is the part of the story where we have no definitive records and no first-person journals to explain exactly what happened. Perhaps because of blindness and the eminent birth of his child, Eli B. Kelsey was unable to assure Jane that he could provide for her exodus from Nauvoo. Perhaps Jane was anxious to be gone fearing for her safety and that of her family. For whatever reason, it appears that Jane left Nauvoo with this wave of Saints.

Family histories vary as they attempt to explain how Simeon Adams Dunn and Jane Caldwell Waite Kelsey became involved in each other's lives as they traveled across Iowa from Nauvoo to Winter Quarters. Some histories speak of Simeon as a "widower" and Jane as "a lone woman" "combining forces." Other histories mention a "marriage" and later "divorce" although no records of either have ever been found. It is unknown whether Simeon was "assigned" or "asked" to take Jane along with him; or if their arrangement was totally voluntary and spontaneous. It is unknown whether an unrecorded or understood divorce between Eli B. Kelsey and Jane took place prior to her leaving Nauvoo. It is unknown whether an unrecorded marriage between Simeon Adams Dunn and Jane took place prior to reaching Winter Quarters. It is unknown whether Simeon, or someone who might have performed a marriage for

them, understood that Jane had been sealed to Eli B. Kelsey. During this time period, it would not have been considered inappropriate for Simeon and Jane to enter into a common law marriage if both were unwed at the time. Regardless, probably sometime in May, Simeon Adams Dunn and Jane Caldwell Waite Kelsey most likely considered themselves married and conceived a child who would be born in Winter Quarters the following February. The paternity of Simeon Adams Dunn as the biological father of Joseph Moroni Dunn has been verified by FamilyTree DNA testing.

About a week later, on Tuesday, May 26, 1846:

Letitia Kelsey gave birth to a son. He was named by his parents, Brigham Young Kelsey.

On June 15<sup>th</sup> 1846, Eli B. Kelsey and his family fled Nauvoo. Early in June, mob violence began to increase again. The mobs gave the Saints a week to leave and ordered that no Mormon could leave the city except to head west across the Mississippi. As a result, a third wave of Saints fled Nauvoo in early June. "Eli was short of means and was compelled to do manual labor at Wapello County, Iowa, for one year. He arrived at Council Bluffs August 16, 1847 where he built a home and a school house and taught school until February 1848 when he accepted a call for a mission to Great Britain." [Church Archives MS 10885/ History of the Life of Eli Braze Kelsey, [n.d.] by Cecil Kelsey Mills, 1881-1971]

"No superior captains directed the three waves of spring departures; each wagon cluster was on its own. Drivers of the teams were of both sexes and comprised young and old. Wagons had few passengers and the people who could walk did so, and many were engaged in driving loose stock. Spring grasses (cattle feed) let spring exodus Saints take routes more directly west than the Camp of Israel's track that hugged Missouri. More Saints followed the alternate routes than the so-called main Mormon Trail. Spring travelers crossed the Des Moines River at Bonaparte but also upriver at lowaville, Eddyville, and near present-day Des Moines. They traveled on existing roads, which were in poor shape and muddy when it rained. Spring trail traffic was heavy, and sometimes the prairies were spotted with wagons, cattle, horses, sheep, men, women, and children. Apparently the small companies did not hold formal Sunday church meetings during their trek. Saints enjoyed visiting with those they passed or who passed them, going either direction. Because of grass and springtime weather, their treks across Iowa took only 4 to 5 weeks, compared to the Camp of Israel's 14 weeks. By the end of July most of the spring exodus groups had caught up with President Young's company and merged with it beside the Missouri River." ("The Pioneer Trek: Nauvoo to Winter Quarters" by William G. Hartley, June 1997 Ensign)

### **Child #10: Joseph Moroni Dunn (son of Simeon and Jane Caldwell Waite Kelsey)**

*Joseph Moroni Dunn was born February 12, 1847. He must have come into this world with relative ease as it is recorded that he was born before the midwife, Patti Sessions, was able to arrive. Nevertheless, his biological father, Simeon Adams Dunn, paid her \$1 for her services.*

*His parents had a confusing relationship. He had been conceived during a time of stress and difficulty. It was imperative that the Saints leave Nauvoo. Many had left already. But Simeon's wife, Margaret, was expecting a child. The child died and Margaret died not long afterwards. This left Simeon a widower*

*again, with several children to care for. Jane Caldwell also had several children from her first marriage to John Waite. On the last day that the Nauvoo temple was in operation Jane had received her endowment and been sealed to Eli B. Kelsey. But Eli B. Kelsey had troubles of his own to deal with in preparing to leave Nauvoo. Eli's first wife was also expecting a baby; he had been suffering from blindness; and he was not in a healthy economic situation.*

*It is unlikely that we will ever know precisely what everyone's understanding in the matter was; however we know that the end result was that Simeon and Jane traveled across Iowa together and conceived a child in the process. That child was Joseph Moroni Dunn. DNA testing has confirmed Simeon's paternity.*

*After arriving in Winter Quarters, and even before Joseph Moroni Dunn's birth, Simeon married again. According to a letter written to her parents, Harriet Atwood Silver and Simeon A. Dunn were married January 3, 1847. Given the timing, we assume that at least some of his time in Winter and/or Summer Quarters, Simeon lived as a polygamist with his two wives, Jane Caldwell and Harriet Atwood Silver.*

*Once Eli B. Kelsey arrived in Winter Quarters in August of 1847, Jane resumed her relationship as one of Eli B. Kelsey's plural wives and continued in this vein for many years. She sometimes used the name Jane Waite (her former married name) and sometimes Jane Kelsey. Thus, Joseph Moroni Dunn is often shown in early records as either Joseph Waite or Joseph Kelsey.*

*While they were living in Winter Quarters, Eli B. Kelsey was called on a mission to England. Therefore it was not until Eli returned, and was asked to lead a Company of pioneers across the plains, that Joseph and his mother traveled to Utah Territory in 1852.*

*Once Jane and Joseph arrived in Utah, family histories mention that Simeon, "wanted on more than one occasion," to have Joseph come and live with him in Brigham City. But Joseph was not interested and seemed to mistrust his father. Instead, he stayed with his mother and Eli B. Kelsey who had settled in Tooele, Tooele County, Utah.*

*On December 27<sup>th</sup>, 1866, Joseph married Susanna E. White who had been born in England and traveled across the plains as a toddler. In 1869, Eli B. Kelsey was excommunicated from the Church of Jesus Christ of Latter-day Saints for political and economic dissent (Godbeites) and for spiritualism. It is possible that at this juncture, both Joseph Moroni Dunn and Jane Caldwell Waite Kelsey distanced themselves from Eli's life, perhaps for this or other reasons. Jane lives the last decade or more of her life with her grown children. Both Jane and Joseph stay attached to the LDS Church and do not follow the Godbeite movement.*

*It was Susanna White Dunn that encouraged Joseph Moroni to make contact with his father after she learned from a neighbor, who had formerly lived in Brigham City, what a nice man Simeon was considered to be. Joseph's and Simeon's relationship was mended in 1873. And in that year they moved to Brigham City at Simeon's invitation to care for his farm and property while Simeon was away on a mission. Upon Simeon's return, Joseph and his family returned to Tooele. They returned to Brigham City to care for Simeon during his final sickness in 1883. Joseph was named as the executor of Simeon's*

*estate. He was involved in the rather complex probate proceedings which took nearly 8 years to complete.*

*The remainder of Joseph's life was spent living in Tooele, Utah. Joseph Moroni & Susanna Elizabeth Dunn had nine children, seven of which lived to adulthood. Sunday School was of particular interest to Joseph, and he served many years as a teacher of this organization.*

*Joseph had various occupations during his lifetime; although, he was principally a farmer. Sometimes he was employed cutting wood or hauling freight. Some years he raised garden produce which he peddled in the mining camps. Joseph died on August 3<sup>rd</sup>, 1912. He was employed at the smelter keeping slag off the train tracks. That day he was accidentally run over by an electric motor car in the tunnel where he worked. Joseph was 65 years old at the time of his death.*



## **VI. Simeon Adams Dunn: Winter Quarters & Crossing the Plains, 1846-1848**

Given the conditions reported by many of the Saints traveling in the summer months, Simeon Adams Dunn and his family along with Jane Caldwell Waite Kelsey and her family should have completed the trek across Iowa and arrived in Council Bluffs by the end of the summer of 1846 at the latest. The main “Camp of Israel” led by Brigham Young had arrived at the Missouri river mid June 1846. With many of their strong men now gone with the Mormon Battalion, and with the impending winter, the leading brethren began looking for a suitable location on the west side of the Missouri River where the Saints could establish a temporary settlement. On September 11<sup>th</sup>, the Twelve Apostles chose the site we now refer to as “Winter Quarters.”

“Winter Quarters (today’s north Omaha, Nebraska) was soon divided into five-acre blocks measuring 380 feet by 660 feet. The city plat initially called for 41 blocks, 16 named streets, and 594 lots, each measuring 72 feet by 165 feet. A block could accommodate 20 houses and a population of 150 to 300 people. Houses were built on the outside of each block, with gardening areas reserved for the inside of the block. Wells were dug, wide streets laid out, bridges built across streams, and a large stockyard sectioned off south of the city for cattle. In November, because of increasing theft by nearby Indian tribes, the city grew to the north as several southern blocks were evacuated to form a line of defense. Cabins were repositioned at the city’s south end to form a solid wall of buildings, and a tall picket fence was constructed running from this wall west to the bluffs and east to the river. The quality of homes varied widely from large, sturdy, two-story dwellings with solid floors, oak shingles, windows, and chimneys of prairie sod or brick, to inadequate cabin shanties without doors, floors, or full roofs. Some families lived in snow-covered tents, poorly heated covered wagons, or mere dugouts or caves in nearby bluffs or riverbanks. Willard Richards’s octagon home or “potato heap” as it was commonly called was a unique structure, serving as post office, Church headquarters, and make-shift hospital. Near Brigham Young’s home on Main Street, the bishops constructed a one-and-one-half-story Council House—a community center, town hall, and gathering place. Measuring 22 by 32 feet, it had log floors, fireplaces, and windows. Because of its size, it housed most social events and indoor religious gatherings. With winter approaching, many people were forced to move into only partially completed cabins. Home furnishings were meager, even crude. Most furniture had been either left behind in Nauvoo or long since discarded or traded away. A typical household contained barrels, chests for tables, an occasional wooden chair, trunks, and homemade bedsteads. Owing to the industry and spirit of mutual cooperation and support that characterized the endeavors of the Latter-day Saints gathered at Winter Quarters, the Camp of Israel transformed into a prairie city in barely two months. By the end of 1846, Winter Quarters consisted of 538 log cabins, 83 sod houses, and a population of 3,483, which grew to 4,000 in 1847. Eventually about 800 cabins, huts, caves, and hovels were built and occupied. Approximately 7,000 Latter-day Saints spent the winter of 1846–47 at the “Bluffs” (a term that can be used to describe both of the nearby sides of the Missouri River at this locale) with 4,000 at Winter Quarters, Nebraska, and another 3,000 on the east side of the Missouri. In addition, some 2,500 Latter-day Saints were scattered along the Iowa trail, while about 1,700 were in Missouri, mostly in St. Louis. (Winter Quarters, Church Headquarters 1846-1848 by Richard E. Bennett, Ensign September 1997)

This was Simeon's new home. In his autobiography, he states:

"November 20, after laying out a city called Winter Quarters, on the west bank of the Missouri River, I was appointed one of the company of policeman to guard the city."

Simeon had several rather interesting experiences while he was working as a policeman in Winter Quarters. In his journal, Hosea Stout who served as captain of the police wrote:

(Speaking: Hosea Stout)

Friday, September 4<sup>th</sup>, 1846. Was at home reading a lot of newspapers got of Dr. W. Richards. In the evening I went to a council at Rockwoods but there being no business the council adjourned. While here I saw Br. Wilford Woodruff who informed me of the conduct of some young men towards some young women. President Young had also previously given me charge to keep a sharp look out for them and that they had undertakin to get hold of them and some one informed them what was up.

Elder Woodruff said that they and the girls had been out for fifteen nights in succession until after two o'clock and that it was his wish & the wish of the Prsident that I should take the matter in hand and see that they had a just punishment by whipping them and for me to take my own course and use my own judgment in executing the same. I told him that I would see to it. This was I believe the first step taken since we were in the wilderness to enforce obedience to the Law of God or to punish a transgressor for a breach of the same. The crimes of these men were adultery or having carnal communication with the girls which was well known to many and the legal punishment was death.

Saturday, Sept 5<sup>th</sup>, 1846. I was busy in making preparation to execute the order of the President and Br. Woodruff and to that end I saw and collected together Levi Stewart, S. A. Dunn, M. D. Hambleton, John Lytle, S. H. Earl, and H. S. Eldridge the Marshall and we went to the timber towards the meeting ground where one of these men was chopping wood. For I had managed to have him sent there on purpose.

When we came he suspected our business and was uncommonly excited. He began to plead and wanted to see Br. Woodruff or Brigham and tried every way to get to come into camp but it was all in vain. He had seen Woodruff & did not make satisfaction nor could he as Woodruff told him this side of hell for he told him that nothing short of fire & brimstone could cleanse them so when we came two of us having guns he never thought of anything else but to be killed forth with. This was what excited him so much. At length I told in a few words that we must execute our order whereupon Br. Stewart took out a rope which when he saw it he begged not to be tied saying that he would submit to whatever we put on him without being tied so we did not tie him but all started off to a proper place. He was weeping & begging all the time. At length he exclaimed that he did not want to be taken off and killed this way. I then first discovered what he expected so I told him that he was not to be killed. He then

expected we were going to put the next worst punishment [emasculatation] on him so then I told him that we were only going to give him a severe whipping which seemed to allay his excitement although he protested to be innocent all the time. We took him to a good place and the Marshall gave him 18 hard lashes which striped him well but did not bring the blood after which we taught him the principles of the law and the just punishment for such crimes and what he need to expect if ever we had to visit him again now since we had declared to him the law of God.

We then came home about Eleven o'clock and in the afternoon went to the woods again to get proper switches for the next who were to be punished and then returned again and went to council at Rockwoods but there was not much done. I forgot to mention in the proper place that all those who were with me were of the "Old Police" but the marshall and it was his duty to execute the law in this place for he was the only executive officer yet appointed here.

On another occasion, Simeon was on guard when trouble erupted among the local Indian tribes.

(Hosea Stout speaking)

Wednesday, Decr 9<sup>th</sup>, 1846. This morning about three o'clock I was called up by S. A. Dunn one of the police then on guard. He said that there was a difficulty amongst the Omahas camped North of town & some had been shot. & I was wanted at President Young's so I went there and called up some more of the police & some others as I went.

When I got there I found his house crouded full of the Omahas who had fled there for shelter. One squaw had been shot through the arm which was shattered to atoms & an old Indian picking out the little bones with his fingers. Her arm was cut off the next day by Dr. Cannon. Old Big Head a chief was shot in the head arm and had his thumb shot off. He was badly wounded, some were missing and supposed to be dead.

The utmost confusion reigned with them and they appeared frightened badly. I here learned that they had been attacked by a party of the lowas who came to their lodges at this dead hour of the night and fired upon them & then fled. I in company with a party of the police and some others went with some of the Indians to their Lodges to see if anything more was done and to hunt for the missing.

Their lodges were in a gore of blood but could not find any one. However after a long while one of the old Indians raised a howling yell & was answered not far off where we found the one we supposed to be dead. He was at Charles Patten's he was very badly wounded a ball passing in near the left eye. The ball was started out of its socket. I did not think he would live.

We then went back and after seeing that all was put to rights came home & yet it was not day. While at their Lodges we could hear the lowas howling on the other side of the river.

About the middle of the forenoon I went up again to see how matters were going on. I found the wounded Indians located in a sod house where they had been put by order of President Young and doing as well as could be expected. The rest of the Indians moved their lodges by President Young's house as they were afraid to stay any longer where they were least they should be attacked again.

I went and examined the Lodges and found that the assailants had shot through them and of course what had been done was by a random shot. In the evening I regulated the guard as usual which was all that took place of any importance.

Also in Winter Quarters at this time was a single woman named Harriet Atwood Silver. Harriet was born July 22, 1818 in Bloomfield, Vermont. Her parents, Arad Silver and Sophia E. Nichols Silver, raised a large family of ten children. One senses close family ties and a great love for one another upon reading the existing letters sent by Harriet to her family as well as letters she received from them. Their sorrows were only that distance and their religious convictions separated them from one another.

When Harriet was a young women, she left home and found work in the weaving mills of Lowell, Massachusetts. It was in Lowell, in 1842, that Harriet heard the message of the restored gospel and was baptized along with three of her girlfriends. They made preparations to go west; however the three girls apparently sailed from New York on the ship "Brooklyn." While Harriet for some reason, chose to join the Saints in Nauvoo and travel by land. In a letter dated 21 June 1846 to her parents, Harriet describes the journey from Nauvoo to camp (possibly Garden Grove):

"We had a very pleasant time and much better than I anticipated. It seemed rather odd to make my bed on the ground, but I have got so used to it that I think nothing of it now nor even of hearing the wolves howl around."

In a later letter, however, she explained:

"I was taken sick at Pisga (Mt. Pisgah) in July. Was confined to my bed until I reached Winter Quarters. Had the chills and fever until winter. I was married, Jan 3, 1847."

As simply stated by Harriet, there is little else known about the marriage of Simeon Adams Dunn and Harriet Atwood Silver. How much of their decision was based on "love" and how much was based on "need" or "direction of the brethren" was left unsaid to my knowledge. Family histories often state that Simeon and Harriet were married by Brigham Young, although I know of no document or journal entry to verify this statement. Regardless, one cannot help but admire the rigor and energy with which Harriet became not only a wife, but a mother to Simeon's girls.

It should be remembered, that we assume at the time of Simeon's marriage to Harriet, he was still married or in a relationship with Jane Caldwell Waite Kelsey as well. Jane Caldwell Waite Kelsey Dunn gave birth to a son on Friday, February 12, 1847. Patti Sessions the local midwife recorded "to sister Dun chld born before I got there." Patti was paid 1.00 dollar by Simeon A. Dunn for her services. The child was named Joseph Moroni Dunn.

There are no records available to tell us when Simeon A. Dunn and Jane Caldwell parted ways. Thus, we can only speculate. At times we have assumed they separated or divorced before the birth of Joseph Moroni Dunn. But this seems unlikely, as considerable effort seems to have encouraged that marriages take place in Winter Quarters in an effort to see that as many women and children as possible had temporal support. (See the example later in this history of Keziah Fowler). Jane would certainly be looking for temporal support during this time. Since Patti Sessions referred to Jane as Sister Dun, it is likely that Simeon, Jane, and Harriet lived as a polygamist household from January 1847 until August 1847 when Eli B. Kelsey arrived in Winter Quarters. But it should be remembered, that we have no journals or diaries to give us an accurate timeline of these events.

As part of the plans for the massive move to the West, Brigham Young sought all available means of preparation. About 12 miles north of Winter Quarters was an old abandoned fort. Associated with the fort were 600 acres of land that had once been cultivated. Brigham Young saw this as an ideal place to raise grain to sustain the current and future Saints. On Tuesday, March 23<sup>rd</sup> 1847, "President Young called his family together to take into consideration the best way to proceed in business and immigration" (Hosea Stout Diary). "Brigham's family" consisted not only of his biological children but also all those persons who had been sealed to him by adoption in the Nauvoo temple. One such person was Simeon Adams Dunn. Brigham appointed Isaac Morely to supervise the farm from Winter Quarters. He also appointed John D. Lee to act as foreman of the farm on location. The goal was to provide a surplus of food that could be used not only for their own families but also other Saints. The farm was called "Summer Quarters" or "Brigham's Farm" and Simeon was among those who were asked to travel there to labor.

Did Simeon take both Jane and her children and Harriet to Summer Quarters to live with him? Did nine-year old John Anson Waite help Simeon work the land? Or did Jane, her children by John Waite, and her new baby stay in Winter Quarters? How frequently did Simeon travel between Winter and Summer Quarters? The answers to all of these questions are unknown.

It is recorded that Simeon Dunn arrived in the camp on April 6, 1847. It seems that even before his arrival there were disputes and contention over how the land was being divided up. Nevertheless, they began fencing in the land and building houses and stock pens to form a compact unit in hopes of warding off the local Indians. John D. Lee, one of the leaders of the venture, kept a regular diary of his experiences at Summer Quarters. It seems that "activities at the camp, other than farming, were few. The women helped build the houses, milked the cows, cleared, plowed, harrowed, gardened, sewed, picked berries, and attended religious meetings. The men also fished and hunted game such as deer, turkeys, prairie chickens, swan, and crane."

By the middle of May, ill will and discontent over the land arrangements again came to a climax.

May 19, 1847; Summer Quarters, Nebraska: At 7 a.m., Isaac Morley had all the brethren gather at John D. Lee's house. President Morley said that he was pleased with the progress of Summer Quarters but was disappointed to hear that there were some bad feelings in the camp by a small minority. "Such things remaining among us is calculated

to destroy the peace and happiness of the whole camp. It is wrong, brethren. Be united." He exhorted the brethren to hearken to Brother Lee's counsel.

At this point, Joseph Busby, one of the men who had disagreements with Brother Lee, spoke up. He stated since he had been one of those condemned as not being first rate, "I want the boil opened that we may see the extent" of the problem. Samuel Gully said that he would prick the boil. He rose up and spoke out against those who were rebelling against the division of land policy. He defended Brother Lee. These five rebellious men would not work together for the good of the settlement.

Simeon A. Dunn arose in a rage. President Morley instructed him to calm down. Brother Dunn then tried to justify the actions of the five men, including himself. John D. Lee spoke up and corrected several of his statements. Joseph Busby arose with what Brother Lee described as "personating speeches and threats." Isaac Morley rebuked his actions and told him his spirit was not of God. He exhorted him to have humility and union. President Morley stated that "it was an easy matter to preside over men that was disposed to do right but arbitrary persons always caused trouble." He has for a sustaining vote that all would strive to do right. The meeting finally closed at 8 p.m. [see John D. Lee Diary and Heritage Gateway, <http://heritage.uen.org>]

By the end of the venture, John D. Lee was called to appear before a church council for a later altercation [Mormonism Unveiled, by John Doyle Lee, p 208.] Lee mentions that an epidemic struck the camp in mid-summer. It seems likely that it is this epidemic that Harriet was referencing when she wrote to her parents, commenting on her health:

"The next July (July 1847) Mr. Dunn was taken sick, not expected to live for a number of weeks. The 28<sup>th</sup> of July I was taken sick for 8 weeks. I couldn't get up or turn myself in bed. After that, I had the Ague the entire month."

Although eighteen deaths resulted from the epidemic, fortunately all of the Dunn family survived. In the spring of 1848, many were making ready for the trek to the valley. After some concerns with the Indians, all of the families at Summer Quarters evacuated and returned to Winter Quarters by the end of April 1848.

Certainly by this time, Jane Caldwell Waite Kelsey and Joseph Moroni Dunn had returned to live in relationship with Eli B. Kelsey. Simeon, Harriet, and the children returned to Winter Quarters. They lived in their wagon for about a month before beginning their journey to Utah Territory.

Jumping ahead in the story, while the Saints were staying at Winter Quarters, Eli B. Kelsey was called to serve missions in England for several years. While Simeon, Harriet, and his children travel West in 1848, Jane Caldwell and Letitia Sheets Kelsey do not immigrate until Eli B. Kelsey returns from England. A letter written April 26, 1848 by Eli's mother, Mary Kelsey Gribble, makes it evident that Eli's extended family is aware of, concerned about, and involved in the lives of Eli's spouses, Letitia and Jane, and all their children. In 1852, Eli leads a company of Saints to Utah Territory, Letitia and her children, as well

as Jane and Joseph are members of this company. After traveling to the Rockies, Jane and Joseph continue to live with Eli B. Kelsey in Tooele, Utah where Eli's families settle. In 1875, Jane goes to help her son, John Anson Waite, care for his household of small children following his wife's death. Later she was able to take a trip back East to visit some of her children who remained there. Jane lived the remainder of her life with her son, John, back in Bountiful, Utah.

Meanwhile, back at Winter Quarters, President Brigham Young had gone with a vanguard company to the Salt Lake Valley in 1847. He then returned to Winters Quarters to preside over a large group of pioneers that would cross the plains during the summer of 1848. The Company was comprised of over 1220 individuals when it began its journey. Among the travelers were:

Simeon Dunn, age 43  
Harriet Atwood Silver Dunn, age 29  
Mary Adaline Dunn, age 14  
Betsy Dunn, age 10  
Susannah Dunn, age 5

Simeon's oldest married daughter, Adaline Dunn Haws, stayed in Iowa to await the return of her husband, Alpheus Peter Haws, who was a member of the Mormon Battalion. However, also in this 1848 Company traveling with the Horace Eldridge family was John Anson Waite, the ten-year old son of Jane Caldwell Waite Kelsey. In addition, Simeon's brother-in-law, Robert Anderson Snyder, along with his wife and two girls, was also in the same wagon train. Officially, the 1848 Brigham Young Company departed on 5 June 1848 and arrived in the Salt Lake Valley 20-24 September 1848.

While there are quite a number of trail excerpts available from the dairies and journals of various members of this large company, here we will focus only on comments and experiences of the individuals mentioned above. In its totality, the journey went smoothly. After arriving in the Salt Lake Valley, Simeon Adams Dunn wrote part of a letter introducing himself to his new in-laws (Arad and Sophia Silver) and giving them a brief description of their travels across the plains to their new home. He states:

"Permit me, tho a stranger to you to write a few lines of introduction as a new member of your family according to your law. I have written to you before, but have not received any answer. I can say to that we are in the Valley of the great salt lake west of the Rocky Mountains, 2000 miles from the city of Detroit, Michigan. I will give you a detale of route we traveled. We went into our wagons the 19<sup>th</sup> of April 1848 and arrived in the valley Sept 21. We are yet in our wagons preparing to build. We left Council Bluff, 18<sup>th</sup> May, passed by Pawnee Village, situated on the Plat River. Crossed Loup Fork, passed up on the north side of the river to Laramy. Crossed the river and passed upon the south side 120 miles. Crossed again and left river and struck the Sweet Water at Independence rock. Traveled up the Sweet Water 150 miles to Summit Ridge, 8,000 feet above the level of the sea. This is 200 miles from the valley. Now we begin to see the Passific waters run. The next point is Bridger, a trading post to bear lake. Thence to Weber River, 40 miles to the Valley. Now we pass over 2 large mountains, one 4 miles

up and 5 miles down. The other is 1 up and to a gradual descent to the Valley. The valley is 30 wide and 60 long. The Utah Lake on the south and the Salt Lake on the north. The Utah outlet runs through the valley and enters into the Salt Lake."

From Harriet Atwood Silver Dunn's point of view, the journey seemed not difficult at all. In nearly every letter that she wrote home, Harriet would invite and encourage her family to make the journey and join her in the West. Here she explains how easily it is done:

"Samuel, I want to say to you, do not let small obstacles prevent you from coming here. It is not so hard as you imagine. Many have come with much larger and more difficult families than yours. I will tell you how to do it; sell your property, get to work. Fetch Adeline along with you to assist your wife. Fix your wagon with projecting boards on the side. Fix a bedstead on it without legs and put your boxes under it. Fetch no more provisions than to last you here. Fetch groceries, dry goods & shoes. Please fetch me a handsome set of crockery and I will pay you well for them. Glass and nails are in the best demand. Kiss little Harriet for me, and the others. Also, tell her that Aunt Harriet wants to see her. Give my love to Emily. Adeline, do not marry anyone to prevent you from coming to the valley. You never will enjoy yourself if you do, for you are too much of a saint for that. Press forward to come and come with him. Fix your wagons comfortable to live in and the journey will be nothing to what you think it is."

From their own individual perspectives, Simeon's daughters (Mary, Betsy, and Susannah) recalled their pioneer journey as a teenager or young child in this way:

Mary: "I started without shoes, and drove a yoke of oxen. I had no shoes until September. How I suffered with my feet, especially when we went through the cactus!"

Betsy: "I remember so well the buffalo. There were great herds of them. I think I have seen more of them than I have of cattle and I have seen a great many of them. It seems like the land was just covered for miles with buffalo. We would have to stop until they got past as they were very vicious if molested. The noise was so loud it made us afraid. I was only ten years old at this time. Some of the men would follow the buffalo to get them for meat, as that was about all we had. They were terrible when wounded and often would gore one to death if they got in their way.

When we arrived at the place called Ft. Bridger we camped a short distance from the camp. That night we saw some Indians coming. Wondered what they were coming for, when one young Indian left the rest of them and handed my sister, Mary, a lovely shawl and told her to go with him and be his wife. My sister, Mary, was a very pretty girl. We were all afraid they would get ugly. We tried to get him to take the shawl back. But he just turned and rode away and never bothered us again. Mary wore the shawl out after coming to Utah. Father certainly kept her close to him the rest of the trip.



After we left Ft. Bridger, we came across great drones of ground squirrel. We did not know what they were. They would stand up and all bark making much noise. They kept barking until we all got past them. We passed great herds of deer and lots of antelope. They did not seem very much afraid and would stand off and watch us.

We had two wagons. Father drove one and Mary the other. When we came to a river, Father would drive in and Mary would follow him. Sometimes he would have to unload one wagon and put them all upon boards where the things would not get wet. Some of the rivers were very deep and it would take a long time to get across, but our father managed it.

One day, I remember so well, father stopped the wagons right by a bed of prickly pears. Not noticing, Mary jumped out of the wagon right in them. We were bare footed and oh, what a time we had getting them out of her feet. Our dear father would be so careful, but it did hurt her so, and we all felt so bad. Her feet were sore for a long time.

We had two cows and milked them and hitched them to the wagon in the day with one pair of oxen. At Winter Quarters father met a young lady that left her home in Vermont to cast her lot with the Mormons, and they were married. She certainly helped us in the hardships we had to bear. We used to put the milk in a can and hang it on the back of the wagon and at night we would have butter for supper. One night when we camped, one of the cows found some poison parsnip. Next morning, we found her cold and dead. Oh, how bad we felt. Dear old Beauty, how we loved her! She was such a pretty cow. I remember her yet. We cried so hard, and we missed her so much with our load. But she was dead, and we had to make the best of it. But we thought of nothing else for many days.

Mother (Harriet) would take pieces of Buffalo robe, after she came into our family, and put the wooly side in and sew them and make us shoes. She was very handy with a needle. We girls would stand on the bank where the buffalo would come for water. Lots of the wool would catch on the willows, and we would get it and dry it. Mother had a pair of cards, and we got enough wool for mother to make us stockings to wear."

Susannah: "Father fitted one wagon and a yoke of oxen for the first company that left Winter Quarters in 1847 for Utah. One day my Uncle [Robert Anderson Snyder] went hunting. A buffalo chased and gored him very badly and then threw him into the river. The brethren got him out, and I remember going to see him. He was very sick, but got well.

While crossing the plains, I remember a little girl by the name of Ireva Free [probably Sarah Elvira Free, age 7] fell from a wagon and the wheel passed over her chest and across her face, crushing her badly. I remember Brigham Young administered to her, and she was instantly healed. From that time till I was 7 or 8 years of age, I thought

Brigham Young was God and had resurrected the little girl, and it was a hard thing for me to change my opinion.

I remember being disobedient and getting out of the wagon. Then I stepped into a prickly pear bed. I had no shoes and could not see the prickly pears as they were covered with sand. We came to Utah in 1848.

So despite some troubles and trials, it seems Simeon and Harriet were fortunate to travel from Winter Quarters to the valley of the Great Salt Lake without the loss of any family members and in a reasonable time of four and a half months.

### **Samuel Payne: (adopted son of Simeon Dunn & Harriet Atwood Silver):**

*[Adapted from "The Life Sketch of Samuel Payne, Jr." submitted by Clara Stutz Payne]*

*Samuel Payne was born April 6<sup>th</sup>, 1848 in Kanesville, Pottawattamie, Iowa. His parents, Samuel Payne and Mary Ann Barnes had joined the Mormon Church in England and moved to Nauvoo. Several of Samuel's siblings were born in Nauvoo while the family was living there. Samuel and Mary Ann Payne were able to receive their endowments in the Nauvoo temple on February 2, 1846. Like the other Saints, the family was then forced to flee Nauvoo and travel across Iowa to the area known as Winter Quarters.*

*In the course of their travels across Iowa, Samuel Payne Sr. died. Mary was pregnant at the time. The family was able to reach Kanesville, Pottawattamie, Iowa which is very near Council Bluffs and Winter Quarters. When Mary's baby was born, he was named Samuel Payne after his deceased father. Unfortunately, sometime thereafter before the family was able to immigrate to Utah, Mary also died.*

*This left the five orphaned Payne children to be distributed among the families of the Saints. Samuel was taken in by the Bishop of the settlement, Simeon Blanchard. The Blanchard family, along with Samuel, traveled across the plains in 1850. Upon their arrival in Utah, Samuel was given to Harriet Atwood Silver Dunn. He was three years old. Simeon A. Dunn was away on a mission at the time Samuel was adopted by Harriet.*

*Like the other Dunn children, Samuel was expected to help with the farm chores and herding the cows from a rather young age. It was sometimes a frightening experience for him. The family was living in Salt Lake when he was adopted, but later moved to Ogden Hole and then Brigham City.*

*When Samuel was only nine years old, Harriet Atwood Silver Dunn died following the births of her second set of twins. This was likely a hard felt loss for Samuel. Over the next several years, several step-mothers came in and out of the Dunn household. Samuel was not happy. At the age of fourteen, he decided to leave the Dunn household and went to live with Abraham Hunsaker who had a large polygamous family in the area. Abraham was Susannah Dunn's (Simeon's daughter) father-in-law. Samuel lived with the Hunsakers for three years.*

*At age 17, Samuel struck out on his own working on freighting outfits, in the mines, or on the mail line. When he returned to Brigham City in 1866, he was called on a mission to go back east and help the Peter Nebeker Company of Saints across the plains. The following year, he went with others to Bear Lake County, Idaho and settled in Bloomington where he lived for several years.*

*When he was nearly 22 years old, he married Emily Aland on March 15<sup>th</sup>, 1870 in Bloomington, Idaho. Samuel and Emily began having a family of their own. However, Emily died shortly after the birth of their fourth child. Samuel was remarried the following year on November 15<sup>th</sup>, 1877 to Lydia Kelsey. They raised an additional twelve children of their own.*

*Samuel spent most of his life working as a farmer and rearing his large family. After Lydia's death, Samuel returned to Brigham City and married Hannah Jeppson Hunsaker, the widow of his long time friend, Abraham Hunsaker, Junior.*

*Samuel lived a long, productive life passing away on February 1<sup>st</sup>, 1938 at the age of 89 years.*

### **Child #11: Sarah Sophia Dunn: (daughter of Simeon Dunn & Harriet Atwood Silver):**

*[Adapted from the "Dunn Clan Book" of Eva Dunn Snow. By her daughter, Susie Dunn Evans, and "Sketch of the Life of Sarah Sophia Dunn" by her daughter, Lucy Whaley]*

*Sarah Sophia Dunn, daughter of Simeon Adams and Harriett Atwood Silver Dunn, was born July 8, 1849, in Salt Lake City, Utah. Her parents were married at Winter Quarters. Simeon had been married & widowed several times and was raising up to four children when he and Harriet were married. Harriet had never been married before. Together, they crossed the plains in Brigham Young's Company of 1848. Sophia was born after their arrival in Utah Territory. She was named after her two grandmothers (Sarah Bath & Sophia Nichols). Harriet always spoke of her as such a beautiful child.*

*When Sophia was only a little over a year old, her father was called away on a mission to the Society Islands. While he was gone her mother, Harriet, had another child (Simeon) and also adopted an orphaned three-year old (Samuel Payne). When Sophia was four years of age, her parents moved to Brigham City, and lived in the old fort. She remembered when she was very young, they would have all the women and children in one room, and the men would take turns guarding the fort from the Indians. There were just eight families there at that time.*

*When Sophia was eight years of age her mother died, leaving a combined family of nine children, two pairs of twins, one pair just a few days old. She often talked of the terrible time her father had. The children were all in bed asleep when her father came and carried them one at a time to her mother's bedside so that she could see them. Sophia said Harriet kissed each one and told Sophia to take good care of them and the little babies.*

*Sophia was a little mother to her younger brothers and sisters, and did all she could to help her father care for them. Sophia's married half-sisters would also "come every day and help her with the motherless children until their Father came home from his work." On the "move south" Sophia became lost for several hours, with her younger brother. Just as it was getting dark she could see the smoke from the campfires, but not being sure that it was not Indians, she hid her small brother in the sage brush until she could find out. She met her father. He was on horseback, looking for them. Sophia's childhood was devoted to her little motherless brothers and sisters.*

*At the age of seventeen, she became the plural wife of John Johnson Dunn on January 5<sup>th</sup> 1867 in the Endowment House in Salt Lake City. To Sophia and John were born eleven children. John had a large family by his first wife as well. Words cannot describe her life--her devotion to her family. Every task undertaken for her children was a joy to her. In times of sickness she would sit with them day and night.*

*After they were married, John Johnson and his wives and children moved to Clarkston, Cache County, Utah for several years. They were among the first settlers there. John was a farmer. While Sophia was still in bed after having her second child, her first child took sick and died.*

*About 1874, the families moved back to Box Elder County and bought a home in the town of Perry (formerly called Three Mile Creek). It took them three days to make the trip. It was in March, and the second day out they ran into a blizzard and had a terrible time. They nearly froze to death. The fall after they moved to Perry the threshing machine took fire and burned everything they had except the house. This left them in very destitute circumstances.*

*One day when Sophia was stripping cane, a large Indian boy came and wanted some cane. She gave him one stick of cane. He was going to take more. Sophia drove him out. But he came back and had a knife and was going to stab her in the back. She turned around just in time to see him. She took up a large stick and gave him a whipping. An old Indian came up, and finding out what it was all about took the boy and said they would punish him. He went away laughing at the young boy saying a young white squaw whipped an Indian boy. He did not come back again.*

*John was a great walker, regularly walking to Salt Lake City and back whenever he needed to go there. In May of 1887 while John happened to be in Salt Lake, he was arrested for co-habitation and required to serve six months in the state penitentiary as a result. He wrote a good bit of poetry while he was there. While her husband was in the penitentiary, five of Sophia's children were sick with typhoid fever. Not all survived. Sophia never went to bed during the time they were sick--she would sit in a chair by the bed, and at the least move she was ready to wait on them.*

*In 1890 her husband died, leaving her with eight children, one a sick baby, only four months old. She worked so hard to keep her family together. Sophia would work on the farm in the day time and at night she would knit stockings and mittens and sew to get food for the children until they were old enough to work. Her greatest fear was that they would quarrel with one another. In January after her husband's death, she had to part with another child four years old. Sophia's entire life was one of sacrifice and devotion to her family and friends. She died March 19, 1923, at the age of seventy-four years.*

## **Child #12: Simeon Adams Dunn: (son of Simeon Dunn & Harriet Atwood Silver)**

*[Adapted from the "Dunn Clan Book" by Eva Dunn Snow, and Simeon Adams Dunn, "The Mormons; 100 Years in the San Luis Valley of Colorado"; 1883-1983, Compiled and Edited by Carleton Q. Anderson, Betty Shawcroft and Robert Compton, Published by the La Jara Stake of the Church of Jesus Christ of Latter-day Saints, Adobe Press, Albuquerque, New Mexico, pp. 179-180]*

*Simeon Adams Dunn was born January 13, 1851, at Salt Lake City, Utah-- the son of Simeon Adams and Harriet Atwood Silver Dunn. His schooling commenced at the age of five years, at Farmington, Utah. Later his father and the family moved to Brigham City, where he resided until he was twenty-three years of age.*

*In 1874 he was called to labor on the St. George Temple. He left Brigham City with four yoke of oxen on December 17th, and arrived in St. George on January 14th, 1875. On November 3rd, 1876 he was married to Eunice Emily Harmon in Washington, Utah. On July 12th, 1877 they received their endowments and were sealed in the St. George Temple.*

*Simeon and Eunice decided to go to Colorado because they both suffered from chills and fever and had heard that the high dry Colorado climate would help improve their health. They left Washington on May 16<sup>th</sup>, 1889 and traveled with two other families to Colorado. When they arrived in the San Luis Valley, they decided to settle in Sanford. There, he traded a team and wagon for a lot with a small house and a dug-out on it. This was to be their home for two years.*

*In 1891, the family moved to Eastdale, Colorado in Costilla County. Eastdale was a very small town and people were like a large family. They farmed, milked cows, raised sheep and worked hard to develop the land. They built a reservoir to conserve water and dug irrigation ditches to irrigate their crops.*

*The people formed a community pasture and corral. For each cow or horse that was pastured, the family was to furnish someone to herd the animals for one day. The herder had the responsibility of driving the animals to the grazing land and also gathering the stock and bringing them back to the corral at the end of the day. It was a common site to see antelope grazing with the cattle.*

*Water for drinking and household use was a big problem. For several years, there was only one well in the town. Everyone carried their water from this well. The wells were 80 to 100 feet deep and were all dug by hand. The dirt was hauled out of the wells with buckets on ropes and pulleys. The holes were about a yard square and the walls were encased with timbers.*

*Money was scarce and the people had to provide their own amusement. Five men in the town played the violin and Eunice had a small organ which furnished the music for the parties and dances that were held. Eunice was an excellent musician with perfect pitch. She was choir director and worked extensively with music. Later a log school house was built, and this building became the amusement center as well as*

*the school. Quite often town dinners were held there.*

*Building their church was a community project. Adobes were made by the men and a brick kiln was erected. Pinion wood was hauled from the nearby Ute Mountain to use to fire the bricks. People took turns watching the fire to keep it burning continually until the bricks were right for building. Women and girls prepared lunches and the whole community worked together to erect the building. On August 23, 1891 Simeon was set apart as Presiding Priest of Eastdale Branch and Eunice was set apart as Relief Society President.*

*Simeon later moved his family to Manassa, Colorado, where he lived until after the death of his wife in 1922. He then went to Moab, Utah, where he spent most of his remaining years with his daughter, Etholen Dunn Holyoak. He passed away at the home of his daughter, Eunice Dunn Wilson, at Alamosa, Colorado, February 13, 1935, at the age of eighty-four years.*

*Simeon Adams Dunn Jr., was always a faithful Latter-day Saint. He and his wife were the parents of the following children: Simeon H., Levi, Elmer, Tessa, Emily, Eunice, Etholen Silver, Charles Albert, and Jared.*

### **Child #13: Emeline Silver Dunn: (daughter of Simeon Dunn & Harriet Atwood Silver)**

*[Adapted from "The Story of Charles Oscar Dunn" by his daughter Evaline Silver Dunn Snow, Fiche 6017454 1 & 2 p. 18-19]*

*Emeline Silver Dunn was the daughter of Simeon A. and Harriet Atwood Silver Dunn and was born in Brigham City, Utah, September 12, 1853. She and her sister, Evaline, were the first set of twins to be born in Brigham City, Utah. The last thing she remembers of her mother is when she fell into a big ditch, head first, and her mother hauled her out. She was four years old at the time. Shortly thereafter, her mother died of complications of childbirth of another set of twins. Her father, Simeon A. Dunn, remarried several times for short periods as the children were growing up.*

*Emeline met her future husband, Francis Robert Cantwell, while visiting mutual friends. One year later, when Emeline was twenty-three years old, they were married on May 12, 1877 in Salt Lake City by Lorenzo Snow. Francis Robert Cantwell was a widower with five living children. Thus, Emeline became both a wife and a mother. By occupation, Francis was a nurseryman. They made their home in Millville, Utah. He was well respected and had been involved in community affairs in Millville for many years. He loved beautiful horses for riding and driving. It was said that he never went out in his buggy unless he had a sack of potatoes, a box of apples, or some other produce. Then he would stop at some poor person's house and pretend that he had to get rid of his load as something was wrong with the buggy.*

*Together, Emeline (b. 1853) and Francis R. Cantwell had three daughters. Their first daughter, Harriet Emeline was born March 27, 1878. She attended grade school in Millville. She also attended both the Brigham Young College and the Agricultural College at Logan, Utah. She taught music at the age of seventeen years, became a very fine nurse, and at the time of her death was studying to become a*

doctor. Harriet Emeline married Harry M. Dunn of Denver, Colorado, September 1, 1905. Sadly, Harriet Emeline Cantwell Dunn (b. 1878) died shortly after delivering her first child who was also named Harriet Emeline. The daughter born November 10, 1906 died of pneumonia April 12, 1908.

Emeline's (b. 1853) and Francis' second daughter, Julia Letitia, was born March 26, 1880. She attended public school at Millville and attended the Brigham Young College and the Agricultural College at Logan, majoring in art. She would have graduated in June, but took sick in April and was never able to return to school. Julia died in Ogden, Utah, June 6, 1904, and was buried at Millville, Utah

Emeline's (b. 1853) and Francis' third daughter, Evaline Maud, was born August 23, 1882. She also attended public school at Millville and also attended three years at the Brigham Young College in Logan.

Francis Robert Cantwell died November 15, 1898. He had contracted bronchitis from which he never recovered. He was 57 years old. So after the deaths of her husband and two oldest daughters, Emeline (b. 1853), and her youngest daughter, Evaline Maud (b. 1882), moved to Salt Lake City where Evaline was working at the Deseret News Book Store and going to school.

Then in 1909, Evaline Maud (b. 1882) and Emeline (b. 1853) moved to Nevada. There Evaline Maud was married the following year. Emeline (b. 1853) became the proprietor of a rooming house in Ely, Nevada where she housed lodgers. Emeline was a devoted Latter-day Saint and a strict tithe payer. She was also well versed in Literature and Business. People enjoyed coming and talking over the topics of the times with her. At the age of sixty-one, Emeline Dunn Cantwell died of pneumonia, October 9, 1914, and was buried in the Millville Cemetery back in Utah.

### **Child #14: Evaline Silver Dunn: (daughter of Simeon Dunn & Harriet Atwood Silver)**

[Adapted from "The Story of Charles Oscar Dunn" by his daughter Evaline Silver Dunn Snow, Fiche 6017454, pg 20-21 and "Allen Collins Hunsaker" pg. 105, by Abraham Hunsaker Family Organization, 2001]

Evaline, daughter of Simeon Adams and Harriet Atwood Silver Dunn, was born in Brigham City, Utah, September 12, 1853. Her father, Simeon, had been widowed several times previously to marrying Harriet. However it is apparent from reading letters that have survived to the present, that Simeon and Harriet had a great love and respect for one another.

Evaline was one of a set of twin girls, the other being named Emeline. They had three older biological siblings and a number of half-siblings when they were born. Their mother, Harriet Atwood Silver Dunn, died when they were four years of age from complications of delivering a second set of twins. Much of their care was left to their father, older siblings and half-siblings, and step-mothers. Evaline had a great love for her father.

*With the rest of the family, Evaline “moved south” when it was feared that Johnston’s army was coming to attack the Mormons in Utah Territory. The family returned to Brigham City afterwards, where Evaline spent the remainder of her childhood growing up. Evaline had a good education for those days. At an early age she learned the art of braiding straw and making straw hats, which art she taught to a class of girls.*

*On October 5, 1868, at the age of fifteen years, she married Allen Collins Hunsaker, in the Endowment House, Salt Lake City, Utah. Evaline was Allen C. Hunsaker’s plural wife. His first wife was Susannah Dunn, Evaline’s half-sister. The families made their home in Honeyville, Box Elder County, Utah, where Allen’s father who was also a polygamist lived. The family grew rapidly with both wives having several children.*

*In 1879, they moved to Elwood, which was then only a sagebrush flat on the banks of the Malad River. They were the only settlers on the flat who lived there the year round. There were a few shacks scattered around, and most people lived there only during the summer months. Surely she knew the hardships of pioneer life. Her husband was in the sheep business, and often Evaline would take her babies with her and stay at the sheep camp with him. Evaline was a mother at the age of sixteen years, and truly was a mother all of her life. She had a family of seventeen children, four having died in infancy. At one time Evaline laid away two little ones within three weeks of each other, one being two years old, and the other but a few weeks old. Her children remember Evaline sitting at the spinning wheel. Her hands were never idle. She always had knitting or something else to work at if she sat down to rest.*

*In 1887 the raids of the federal marshals against the polygamists started. In order to avoid being arrested, Allen and his wives had to stay in hiding away from their homes most of the time. Allen was finally caught, however, and sent to prison for six months. After he was released and had been home only a few months, the marshals arrested him several times more. These arrests were made to harass Allen, and as they could find no new charges to make against him, he was finally left in peace. At the time, he was serving his prison sentence, there were many other Mormons there, among them Rudger Clawson and Lorenzo Snow. Allen formed a lasting friendship with these men which endured the remainder of his life.*

*When her family was pretty well grown, the youngest being eight years of age, her oldest son died in Mexico, and Evaline took three of his children into her home. The children’s mother had also passed away just two years after their father’s death. Never did she utter a word of complaint. About 1900, Allen disposed of all but a few of his sheep which he kept at Clarkston. By now, most of the children were large enough that they did not require quite so much care. Allen had been losing his eyesight for some time, and by 1914 he was blind. Evaline cared for him. Allen lived in this condition for more than two years, and passed away in October 1917.*

*During World War I, one of the grandsons Evaline had raised joined the Navy. Her own boy was drafted. And soon after, the other grandson who was but eighteen years of age, enlisted, leaving Evaline without a son or boy on the farm. It was very hard for her, and she worried a great deal. The youngest boy died with the “flu” in New York City, just before the Armistice was signed. The other grandson enlisted with*



*the Navy for four years, and so Evaline never lived to see but one of the boys, her own son, return from the service. Lorenzo came home in the spring of 1919. Evaline passed away on July 21<sup>st</sup> of the same year, in Logan, Utah. She was buried in the Brigham City Cemetery beside many members of her family.*

### **Child #15: Charles Oscar Dunn: (son of Simeon Dunn & Harriet Atwood Silver)**

*[Adapted from "The Story of Charles Oscar Dunn" by his daughter Evaline Silver Dunn Snow, Fiche 6017454]*

*Charles Oscar Dunn was born October 13, 1855 in the Old Fort in Brigham City, Box Elder County, Utah. His parents, Simeon Adams Dunn and Harriet Atwood Silver had married in Winter Quarters and traveled across the plains together. Simeon was a widower with children from several marriages at the time. So, Harriet took on the role of wife and mother from the beginning of their relationship. After arriving in Utah Territory in 1848, the family spent a few years living in Salt Lake City. The Duns were one of the earliest families to move up to Box Elder County, where Oscar was born.*

*When Oscar was only two years old, Harriet died following complications from the birth of her second set of twins. As an adult, Oscar remarked, "We were blessed with a good father, who gave us all the care and attention that a father could." Shortly after the death of his mother, the family had to "move south" along with all their neighbors in anticipation of the invasion by Johnston's army. After the government issued a manifesto offering amnesty to all the "disloyal" Mormons, the families returned to their homes. The story is told that as they were passing Point of the Mountain, Oscar's hat blew off and down a steep dug way, so he had to go home without a hat.*

*During his childhood, Oscar was cared for by his father, older-siblings, half-sisters, and step-mothers. He states, "I thrived pretty well, grew up about as other children of the town, and had my good times and my bad ones. On one occasion, when the Indians were our enemies, I well remember three or four families gathering into our house while our fathers were out guarding the town. On another occasion, while on my way to my father's field with his lunch, an Indian picked me up and started for the hills with me, but I was rescued by neighbors.*

*In his history, Oscar relates other childhood events such as being baptized at age eight in the big pond west of Brigham City; going to school in the basement of the old courthouse; going fishing; and playing the fife in their local martial band. On several occasions, Oscar felt his life was spared by divine providence. This includes a time when he was playing on a flume and fell in. No one was with him at the time, but as he was struggling to get out his brother and some other boys came along and got him out of the water. When he was fourteen years of age, he worked on the grade of the Union Pacific Railroad, and hauled wood and lumber from the canyon. Here again, he had many narrow escapes from death, but felt protected by the power of God.*

*Oscar also felt divine intervention in several important crossroads in his life. In 1873, his father, Simeon, left on a genealogical mission back East. Oscar was about seventeen at the time and "was left to do about as he pleased." He went to Logan and enrolled in a school under the supervision of St. John's*

*Church. About two weeks later, his home teachers visited him and encouraged him to discontinue his studies there, which he did. Although this education was excellent, Oscar wonders if he would have lost his faith in the gospel if he had stayed. At another time, his brother-in-law, Alpheus Haws, persuaded Oscar to go with him to his home in California. Oscar was to meet him on a certain morning in Honeyville. Oscar went as agreed, but found Alpheus had been suddenly called home the day before. Oscar felt that if he had gone to California, he may never have returned and may not have stayed active in the LDS Church.*

*On October 18, 1876, at the age of twenty-one years, Oscar was married to Letitia Smith, who was about seventeen years old. Initially, Oscar and Letitia lived on Oscar's father's property. They "kept house for Simeon," and helped out with caring for his son, Ephraim Wickham Dunn, who was quite a bit younger than Simeon's other children. Oscar worked on his father's farm or hired out to work in the canyon and on other projects.*

*In April 1879, Oscar was sick with a severe fever which left a large abscess on his left shoulder. The abscess was very painful, and kept him in bed for about five weeks. After a blessing by Lorenzo Snow and other powerful spiritual experiences, Oscar began to heal. The family moved to Millville, Cache County, Utah to visit his sister, Emeline Dunn Cantwell, and to recuperate and gain strength. The infection spread to his leg, and eventually required surgical removal of decayed bone by a physician in Salt Lake City. After the operation, the family returned to Brigham City. Oscar was able to work some of the time, and unable to do anything at other times. Finally, in the summer of 1882, Oscar and Letitia sold their home in Brigham City and bought a small farm back in Millville, Cache County, Utah where they started building another home.*

*About this same time (1882), Oscar and Letitia were called by Lorenzo Snow to go on a mission to St. George and learn how to be temple ordinance workers in anticipation of the completion of the Logan temple. As yet, Oscar and Letitia had not been blessed with children. They were gone to St. George from October to December 1882, but had to return because of problems with Oscar's leg. When they returned to Brigham City, they found that Simeon was very ill. We presume that by this time, Joseph Moroni Dunn and his family had come to stay with Simeon during his final illness. Oscar and his family also remained with Simeon in Brigham City until January 1883, when Simeon seemed a bit better and Oscar's leg had improved.*

*On January 2, 1883, Oscar and Letitia, who was now pregnant, moved back to the farm they had purchased in Millville. Not long thereafter, they were notified that his father, Simeon, was again very ill. So about February 15th, Oscar and Letitia traveled back to Brigham City to be near him until his death. Simeon died February 24<sup>th</sup>, 1883 and was buried in the Brigham City Cemetery beside his wife, Harriet. After the funeral, Oscar and Letitia traveled back to Millville where they began raising their family.*

*Several years earlier when he initially started having problems with infections, Oscar had received a personal revelation concerning the validity of all the revelations given to the Prophet Joseph Smith, including the law of plurality of wives. Thus in October of 1883, Charles Oscar Dunn was married to Martha Jane Welch in the Endowment House in Salt Lake City. Letitia and Janie were good friends and*

*the families enjoyed happy associations with one another. Both wives continued to bear children, and in all Oscar had a posterity of eleven children.*

*Charles Oscar Dunn went on to have many opportunities to serve in the LDS Church. Some of these included: working as a temple worker in the newly dedicated Logan temple; President of the Acting Teachers Quorum where he had responsibilities for reporting to the bishopric as well as waiting on the sick and preparing the bodies of the deceased for burial; and Bishop of the College Ward.*

*In addition to giving church service, of course, it was necessary to provide temporally for his family. Thus Oscar was continuously engaged in farming and other means of providing the necessities of life for his wives and children. He also enjoyed participating in ward choirs and dramatic associations in what leisure time a farmer has.*

*In the spring of 1887, the United States Marshalls actively brought "co-habitation" charges against as many Utah polygamists as possible. In order to avoid being arrested, Oscar traveled with an old trapper named Joseph Perry into the mountains on a hunting and trapping expedition. Oscar was gone about a month and they were able to trap a rather large number of beaver which helped financially. Letitia and Janie were living together in the same house while Oscar was gone. Oscar tells in his history, the very interesting account of what transpired that fall:*

*"October 7, 1887, while I was digging potatoes just south of my house, my wife, Janie, helping to pick them up; the United States Marshalls (Steele, Whetstone, and Goodwin) came upon us very suddenly. They put me under arrest, and subpoenaed my wives to appear in court as witnesses against me. The court was held in Ogden. I told the Marshalls that I would plead guilty to the charge of unlawful cohabitation and asked them not to take my wives down to court. So, they were permitted to remain at home. I went to Ogden, appeared before the Grand Jury, and pled guilty to the charge. I was permitted to go back home and gather my crops and prepare for the winter. I was to appear for sentence on the 10<sup>th</sup> of December, so it kept me busy getting wood and arranging for the comfort of my family during my absence. My nephew, Simeon Hunsaker, came to do the chores while I was away. The time arrived when I was to go and get sentenced. The people of the ward gave me a farewell party at the Meetinghouse, which showed me that I had many friends at home who appreciated my labors among them. My little boys hung onto me, crying to the Marshalls not to take their papa away from them. But their pleadings were of no avail. My wives were in the house, overcome with grief and tears. And so I left them, my heart filled with sorrow at parting with them, and with joy and thanksgiving that I had two such noble and faithful wives, and that my suffering was for the sake of the Gospel.*

*I appeared before Judge Henderson for my sentence December 10, 1887, the birthday of my daughter, Jennie. He told me if I would promise to put away my wife and her children, and obey the law, that I could go home. I told him that I had married both women in good faith, and that I expected to care for them, that it was a part of my*

religion, and that I had no such promise to make. So, the judge gave me a fine of six months in the Utah State Penitentiary, \$150 fine to pay, together with the costs of the court. I was taken to Salt Lake City that night and arrived at the prison at nine o'clock. I was sent to Bunk House No. 1, where I entered under the gaze of seventy-five prisoners, and heard the welcome shout from them, "fresh fish." I had no more than gotten into the room, than I was seized by some of the prisoners and given a ride upon their shoulders. My old friend, Peter Barson, was the chief disturber. All of the bunks were full, so I had to sleep on the ground in the center of the room. There was no floor in the bunkhouse. I had to keep my head well covered to keep the toughs from spitting tobacco juice in my face. We thought this a poor reception, but did not complain and decided to make the best of it, and keep friendly with the inmates. The next morning I awoke early, and found there were quite a number of my friends there. At the sound of three bells we all lined up for breakfast. The dining hall was a large one, and was kept very clean. The table was set with tin plates, and tin cups, and spoons. We had no knives or forks. Our food consisted of boiled beef, and a sort of paste they called soup, bread, and tea. I took cold water. This was my first meal with Uncle Sam. The dinners were similar – sometimes we had fruit, and we could have butter and milk if we wished to buy them, which I did after I had been there for a while.

In surveying the yard, I was shown the sweatbox, and decided I would be a good boy and keep out of there. I was put on the scavenger police, and helped keep the yard clean, gathered up all the litter, and carried it out to the dump pile. We spent a good deal of our time pitching quartz, running, jumping, and at all kinds of games. I also studied bookkeeping under Brother Joseph Thurber. We learned to make mats, wooden toys, and nice rattles. I tried to keep busy doing something. Some of our men would get the blues, and I would get them out of their bunks and walk them around the yard to keep them alive. Of course I would get blue sometimes, but I did not let the others know it, and they thought I was always happy. I tried to be agreeable with everyone and got along fine.

We had services in the dining hall every Sunday; the Methodists taking charge one Sunday, the Presbyterians the next, the Baptists the next, and the Latter-day Saints the next. The Mormons brought their singers with them but the prisoners sang for the others. I was in the choir and stood by a little darky. I had no trouble with the guards as I did what I was told to do. We counted the time by our Sunday dinners when we always had beans. We had concerts every Wednesday night and sometimes we would sing Mormon hymns, which I think made a good impression on the criminals. I also had to take my turn on the pump police. We pumped water from a deep well into a big tank at the top of the building.

We had one grand surprise. The Sunday school children of one of the wards appeared on the wall, sang Sunday school songs, and threw arms full of flowers down to us. It was an

*impressive sight and brought tears to our eyes. Even the “toughs” could not hold the tears back.*

*In March 1888, I took the typhoid fever and pneumonia. For ten days I was kept in the bunkhouse where there were seventy-five prisoners, many of them smoking and profaning and using vulgar language and doing most everything that was bad. Naturally, I continued to get worse so was moved at last into a small room where Brothers William F. Rigby and David Bybee took care of me and proved to be splendid nurses. The Dr. was also very attentive to me. All of the brothers, who were in the pen, numbering about two hundred, were asked to remember me in their prayers at nine o'clock that night and Brothers' Rigby and Bybee administered to me at that hour. The fever was broken up and I commenced to get well from that time. The warden had sent for my wife to come at once, as they did not expect me to live. When she arrived she found that I was improving and by the time she had been with me for one week, I had so far recovered that she was able to return home. I acknowledge that it was the power of God, together with the prayers of my brothers and my folks at home that I was healed.*

*On June 10, 1888, I was released and returned to my home and found my family well. The people of the ward had arranged to give me a grand reception, which proved that I had many good friends at home. I wish to say here that it was my good and faithful wives and little children who had to suffer during my absence. The children, as well as the man who had come to take care of the place, had all had the measles so the women had to chop the wood, feed the stock and in fact do all there was to be done as well as to care for the sick. This was one of the coldest winters we had ever had, but the Lord cared for them all and they got along all right.*

*Up to this time my wives had occupied the same house, but now we had to make different arrangements and get them separate houses as we were watched and there were those who were anxious to report any infringement of the law. I was put to work again in the activities of the ward, and took a great deal of pleasure in the work and the Lord blessed me and gave me influence for good with the people.”*

*For several years the families could not live in close proximity for threat of being arrested again. Even then, Oscar was arrested once again but the charges were dismissed for lack of evidence. By this time, the family had moved to College Ward, Cache County, Utah and Oscar had built a home for each wife.*

*As Oscar grew older, his leg continued to cause problems. He had several operations in Salt Lake City. But finally in 1907, the leg was amputated below the knee. In 1913, Oscar sold his farm in College Ward and moved to Logan where they built two cottages. Throughout his life, Oscar owned many different farms and pieces of property in Box Elder and Cache Counties. Oscar and his wives continued to raise their children. They saw them go on missions, get married, serve in the military, and have families of their own. His wife, Janie, died in 1925; and his wife, Letitia, died in 1929. They had led full lives. Oscar was very appreciative of all the care his wives had given him through his many trials of ill health.*

*Left alone, Oscar sold his home in Logan and spent the next few years living with his children in their various homes. On September 27, 1933, he married Mrs. Ellen Augusta Mitchell Mortensen, who was also a widow. They lived together for a short time until their health began to deteriorate. Then both returned to living with one of their adult children from previous marriages. Charles Oscar Dunn died of pneumonia at the age of 82 at the home of his daughter, Jennie, in Nibley (formerly Millville) Utah on March 3, 1939. He was buried in the family plot in the Logan City Cemetery.*

### **Child #16: Harriet Atwood Dunn: (daughter of Simeon Dunn & Harriet Atwood Silver)**

*Harriet Atwood Dunn was born December 31, 1857. She was one of two sets of twins born to Simeon Adams Dunn and Harriet Atwood Silver. There must have been complications with the birth, as her mother died a few days later. Simeon named her Harriet Atwood Dunn after her mother.*

*Along with her twin, Harriet was given a name and blessing by Bishop Nichols of the Brigham City Ward on March 4<sup>th</sup>, 1858. It was a stressful time for not only the Dunn family but for many Saints in northern Utah. Because of the approach of Johnston's army, they were advised to "move south" to the Provo area. As Simeon and his family were caravanning south, they camped at Katy's Creek. Here Harriet Atwood Dunn died on April 12, 1858.*

*Leaving the remainder of the family at the campsite, Simeon took the infant back to Brigham City and buried her beside her deceased mother. Family histories state: "He found the town empty, except for a few men who had remained behind, ready at a moment's notice to touch a match to the homes and buildings, if the enemy should enter the city. He entered his house, expecting to spend the night there, but it was so quiet and lonely that it was more than he could endure. So he went to the stable, lay down by his faithful oxen, and spent the night near them. Early the next morning, he was on his way to rejoin his family. He found them safe and well, and they continued their journey as far south as Payson, where they made their camp and remained until the government issued a manifesto offering amnesty to all the disloyal Mormons and the Saints were counseled by the Church leaders to return to their homes.*

### **Child #17: Henry Silver Dunn: (son of Simeon Dunn & Harriet Atwood Silver)**

*Henry Silver Dunn was also born December 31<sup>st</sup>, 1857. He was the fraternal twin of Harriet Silver Dunn. Like his sister, he was only a few days old when his mother died of complications from the childbirth. Like his sister, he was given a name and blessing on March 4<sup>th</sup> 1858 by Bishop Nichols.*

*It was a very stressful time for the Dunn family. Not only were they coping with the loss of their wife and mother, but all the Saints in the area were asked to "move south" in face of a possible invasion by*

*Johnston's army. Henry would have been still an infant during the months the family lived out of their wagon in Payson, Utah. His sister, Sophia, often mentions caring for him.*

*The family was able to return to Brigham City in July of 1858. But on September 22<sup>nd</sup>, 1858, Henry Silver Dunn also died. He was also buried in the Brigham City Cemetery by his twin and mother.*

## VII. Simeon Adams Dunn: Life in Utah 1848-1870

Within days of first arriving in the Salt Lake Valley in 1847, Brigham Young and other brethren began forming a design for the city. A site was designated for the temple. And it was decided that the city would be laid out with ten-acre blocks with streets eight rods wide. Within a few days of their arrival, the Ute and Shoshone Indians began to visit the pioneer camp with an ever increasing frequency. Because these visits posed an inconvenience to the work, and for additional protection, these early pioneers decided to build a fort on the block which was four blocks south and three blocks west of the temple block. The pioneers then began planting crops and building houses, as well as additional forts—one to the north and one to the south. The Saints had with them a large number of cattle. It soon became evident that it would be impossible to have everyone live within the forts and still have the cattle close enough by to be fed. So as early as the fall of 1847, these early residents began to spread out into small settlements throughout the valley.

During the summer of 1848, colonists poured into the valley. By that winter, 4,500 people were living there. Fortunately, many of those who arrived the first year had moved out of the forts into new settlements leaving room for the newcomers to occupy the houses and areas located within the forts. For several months after their arrival on September 21, 1848 into the Salt Lake Valley, Simeon and his family continued to live out of their wagon, probably within the confines of one of the forts. Simeon mentions in an October 1848 letter to his in-laws that they are preparing to build, and goes on to describe the beauty of the Salt Lake Valley in these terms:

“The Valley is bordered on the east, south and west by mountains, on the north by Salt Lake. This Lake affords abundance of salt evaporated on the shores as handsome as you ever saw. This valley is well watered with cold streams of water come tumbling down the mountain/ warm springs at all times a year, jest right to baith in and is good for the health. Hot springs will boil eggs. Tar springs is excellent for greasing wagons and we gathered Saleratus, enuff to last us 3 years. This is in large ponds, 400 hundred miles from the valley. This Saleratus is equally as good as the manufactured. I have not learned the number of inhabitation, but last year there was 600 wagons came out and this year 800. I should think there was 6 or 7000 soles and these is as many at the Bluff that will be here next year.”

Because of the large number of immigrants and problems with grasshoppers and crickets, some of the early crops did not yield the hoped for bounty. The first winter the Dunns were in the valley, the Saints were put on rations. The children seemed to remember this most astutely:

Mary: “About the first of January, President Brigham Young called the people together and told them to take out their seed grain and weigh what was left to see how much there would be per day for each person. From then on we lived on three-quarters of a pound of corn meal a day for five persons, until greens came, also thistle roots, and then we would give Father our corn cake, as he had to work hard.



Betsy: "After we arrived here we found a place where there was a little volunteer wheat. We were so glad for that much. We had a little corn meal and mother used to bake a corn cake every morning and that would do for the day. We called it Johnny-Cake. On Sunday mother would make some flour biscuits. We had to live on short rations all winter. Every morning mother would cut the cake in five pieces—one piece for each of us. Many times, Mary and I would keep the most of ours and try to get father to eat it. Dear old father! He used to be out of doors so much and work so hard to keep us from being hungry. We used to think so much of our father. He had been our mother, too, for so long. We had to go a mile and a half to school. We did not have any floors in the school house and we used to get so cold the first winter.

Susannah: "We came to Utah in 1848. I remember the house we moved into. It was the first adobe house built outside the fort. I remember the grasshopper war. We had to gather wild garlic and make soup. We had a few beans left from our trip and these we mixed with the soup."

On July 8, 1849, Harriet had her first child, a girl. She was named Sarah Sophia Dunn after both of her grandmothers (Sarah Bath Dunn & Sophia Nichols Silver). Harriet considered her a beauty and wrote accolades to her parents about her such as "the finest little gal in the valley" and "she is the prettiest baby in the Valley. She looks a little like Samantha (Harriet's sister). If you want to know more, you must come and see her."

By the next fall (1849) the situation had begun to improve. The first bountiful crops had come in and the Dunn children were delighted to have bread made from flour once again. The family began to prosper. The California Gold Rush which began in January 1848 began to have an economic impact on the Salt Lake Valley as well. Always the optimist, Harriet shares her thoughts of her new home with her parents and siblings in this letter written October 1849. And as always, she tries once again to convince her family, which she still misses dearly, to join her in the Rockies:

"I must tell you a little about the times in the Valley. It is very healthy, no sickness, unless brought here by the immigrants. Everything is plenty here. Crops have come in wonderful. There is plenty for all that will come here this fall. Dry goods have been sold here this summer as cheap as in the states. The Lord is mindful of his saints. Everything that is necessary for them has been poured in upon them in abundance. The immigrants who have passed here in thousands have come loaded with everything to make us comfortable and sold most of it less than one-tenth what it cost in the states. Money is plenty. Gold is flowing in from the West in abundance. Some men went from here last fall and returned this, with from 6 to \$8000 dollars in gold. But we have no desire to go from here for there is enough to be got here.

Father, do not wait to get a great bargain for your property. But sell and take what you get and gather up your family and come up hither while you can before the judgements of the Almighty God fall upon you with the rest of the nation that have rejected the

gospel and you with the others be swept from the face of the earth by the plagues and pestilence which await that people. But they will not be long. For already we see them arriving. Yet the people know it not. For they are crying peace and safety. We (the United States) are strong, no power can over through us. They think not the same God that fought their battles for them and gained their liberty, can (when the rights of his people are disregarded and trampled upon and they driving from their homes) overthrow and destroy the wicked nation as he did the ancient Jews. As the Lord lives he will do it. So come out from amongst them and be not partakers of their crime, that you share not of their plague.”

One of the great benefits of reading Harriet’s letters is feeling of her strong commitment to and testimony of the restored gospel. She was never shy about sharing her feelings with her family. I assume she was familiar with modern-day scripture and revelation as alluded to in the above letter concerning Joseph Smith’s prophesy on war (D&C 87).

The Dunn family was still living in Salt Lake when it was time for the April 1850 General Conference of the Church. During the forty-third semi-annual conference held in the new Tabernacle, Elder Cannon presented the names of several brethren who had been selected to serve missions. Simeon Adams Dunn of Brigham City was among the names called. Harriet had somewhat hoped that Simeon would be called to the East coast and had considered this as a possible opportunity to visit her family. But instead, he was headed the opposite direction to the Islands of the Pacific. So Harriet was resigned to stay put, or if it became evident that Simeon would be gone more than a few years, the family might join him there.

Simeon’s health had not been particularly good for several years. Obviously in the last few years, the physical labor had been demanding and the nutrition available quite meager. Yet, as Simeon prepared to depart, his health began to improve somewhat. He left for the Society Islands on May 7, 1850.

After Simeon left, a Company of Saints arrived in the valley bringing with them an orphaned child named Samuel Payne. He was only about two years old, but Harriet decided to adopt him and make him a part of her family. His parents had joined the church in England and traveled to the United States to join the Saints. However, both father and mother died before completing the journey leaving five orphaned children.

The years Simeon was gone on his mission to French Polynesia were difficult for the family. Harriet had gotten pregnant just prior to Simeon’s departure. She delivered her second child on January 13, 1851. The child, a boy, was named Simeon Adams Dunn after his father who was still gone at this time.

On January 8, 1852, Simeon’s daughter, Mary, was married to Martin Luther Ensign. Perhaps just prior to her marriage a favorite family photo was taken of Harriet, surrounded by the children she had mothered...Mary, Betsy, and Susannah-- Samuel Payne--Sarah Sophia, and Simeon. It was up to Harriet and the children to make do and care for their resources. The children recount stories of herding the cows. They managed on their own somehow without assistance.

Construction on the Salt Lake Temple was underway, but it would be a long process. While Simeon was gone, Harriet was finally able to take out her endowments in the Endowment House which served temporarily for these purposes.

As stated earlier, Simeon was called to serve as a missionary among the Saints in the Society Islands. Leaving Salt Lake, a group of missionaries traveled first to San Francisco before sailing for French Polynesia. Simeon wrote two letters to Brigham Young in September of 1850 describing their travels from Utah to San Francisco and their preparations for departure. Simeon states:

“San Francisco Sep 5, 1850

To the Presidency of the Church of Jesus Christ of Latterday Saints. Dear Brethren  
Feeling a desire to let you know how we get a long on our mision, I take of communicating to you the same. We have got here with our lives. We had a prosperous journey over the mountains peace harmony and good will resulted in our midst. My health improves. All the way we had no sickness in our camp except Br. Moses has had a bout of the mountain fever. We are all in San Francisco with the exception of Br. Powel. We have not heard of since our arrival. We are all well at present or in a fare wa(y) to get well. Br Busby & I have been sick since we arrived at this place. I was confined to my room two weaks with the bloody flucks and am quite feble at this time. You may know by shape of my letter, but at the same time I am better as to my bodily health than I have been for two years past and by the blessings of the Lord and the prayers of my Brethren I can say that my mind never has been so free, my understanding clear on things past, present and to have as at the present my mind seems to be continually on this train. I enjoy myself first rate notwithstanding my way seemed to be hedged up for a time as it respected means to preventing my mision not able to work and without means and in a strange land amongst strangers. I tell you if I ever felt my dependence on my Heavenly father it was about this time, but the cloud has begun to brake and the way seems to open for us to resume our journey means has began to roal into our hands and we expect to set sale for the islands on Monday the 19th.”

The letter continues on at some length detailing Simeon’s loyalty and love for the presiding brethren of the church. He also states that he “feels perfectly free and disencumbered of everything that would lend to hinder the free intercourse of the spirit of God to enlighten his mind.” Continuing, Simeon states:

“My purpose is onward until I shall have accomplished that that the Lord has desired for me to accomplish on the earth and by the help of the Lord and the prayers of my Brethren, I shall be enabled to over come all things notwithstanding I feel my own weekness and nothingness...”

And so Simeon and the other missionary couples, their children, and single elders finalized their plans to travel from San Francisco to French Polynesia. One of the couples traveling with Simeon was Joseph

Busby and his wife, who had also lived in Summer Quarters at the same time as Simeon and Harriet. Andrew Jensen, Assistant Church Historian reported the following in his article on the "Society Island Mission":

"Monday, Oct 21 (1850) The following named missionaries and families arrived in Tubuai, having sailed from San Francisco September 15, 1850 in the ship "Jane A. Hersey," Capt. Salmon: Jonathan Crosby, wife and son, Joseph Bushby and wife, Thos. Thompkins, wife and two children, McMerty, wife and child, Alvarus Hanks, Simeon A. Dunn, Julian Moses, Louisa Pratt (wife of Elder Addison Pratt), and her four daughters, Hiram E. W. Clark, a fourteen-year-old boy who went with the Pratt family (brother of Emmeline B. Wells). There were 21 souls altogether.

These missionaries had been called at the general conference of the Church held in Salt Lake City in April, 1850, on missions to the Society Islands, some of them being instructed to take their wives with them. They left Salt Lake Valley May 7, 1850.

As stated previously, Simeon and the group he was traveling with arrived on the Island of Tubuai on October 21, 1850 in good health although they had suffered much with sea-sickness on the voyage. Tubuai is a part of the Austral Islands which are part of French Polynesia located in the Pacific Ocean. Tubuai, the main island of the Tubuai Island group is about 400 miles south of Tahiti. Very shortly after Simeon's arrival on the island of Tubuai, he must have proceeded on to the island of Tahiti. Simeon called on the Governor of Tahiti at the capital city of Papeete, we presume to comply with the Governor's regulations and to obtain a permit to preach. The Governor "acted very pleasant and told him that he wished the "Mormons" would put in writing a declaration of their intentions, stating also the doctrines of the "Mormon" church, and then for all the missionaries to sign it, then they could go where they wished and he would protect them."

Elder James S. Brown had arrived in French Polynesia about six months previous to Simeon. In his autobiography, James Brown described Tahiti in this way:

"Tahiti is the principal island of the Society group; it is said to be eighty miles in length, varying from two miles at the isthmus to forty miles in the widest place. The highest mountain summit is said to be five thousand feet or more. The capital, Papeete, is in latitude 17 degrees 32 minutes south, longitude 144 degrees 34 minutes west. The islands were invaded by the French in 1843. In 1847 the war was concluded, but not until much blood had been spilled and the country laid waste. Then a French protectorate was established there, and consequently, at the time we arrived, we found ourselves under the French flag, and had to apply to Governor Bonard for permission to go on shore. This was granted, but very reluctantly, and we paid the secretary three francs for each of us."

"...We soon learned that the Protestant ministers and Catholic priests were very much prejudiced against us, and were doing all they could to prevent the people receiving us into their houses, advising them not to hold any conversation with us, or attend our meetings. We also learned that the government officials were jealous of Mormon

influence, and that a watch was kept over us. . . It may be imagined, therefore, that in all respects our stay was not so pleasant as otherwise it might have been.”

In the weeks before Simeon’s arrival, Elder James S. Brown and Elder Addison Pratt had met with several difficulties in working amicably with the Governor Bonard of Tahiti. The Governor insisted that the Elders provide him with a declaration on what they would be preaching signed by all the elders then in the islands. However, Elders Brown and Pratt were prohibited from leaving Tahiti to obtain the signatures from the elders on outlying islands. Instead the Governor’s expectation was that all the elders should travel to Tahiti to sign the document. Limited means of communication and the logistics of trying to comply with the Governor’s request left Elders Brown and Pratt almost prisoners on Tahiti.

Elders Brown and Pratt were still working to resolve the issue when Elder James S. Brown recorded the following in his autobiography:

“Nothing out of the unusual happened till November 6<sup>th</sup>, when I was ready to start on a trip of inquiry. A little girl came in and said there was an old white man out at the creek, that he was asking for Brother Pratt. In a few minutes Brother S. A. Dunn came in, and to our great surprise and joy he brought word that Brother Pratt’s family and a company of Elders had arrived at Tubuai, all well. He had letters for us, too. . .”

Simeon reported his interview with the Governor to Elders Brown and Pratt. Thus, “on Monday, November 11<sup>th</sup>, Elders Pratt, Brown and Dunn called on his Excellency, the Governor at Papeete, Tahiti. Passing the sentinels in strict military order, by his orderly they were ushered into his office, where they stood in silence for some moments. No one seemed to recognize them until a gentleman from a side room beckoned them in and pointed to seats. In a short time the interpreter came in, and the brethren presented the article they had prepared. It was looked over and rejected.” The Governor then presented the Elders with additional questions and concerns he had about the increasing number of Mormon missionaries on the islands. A copy of questions and new regulations which had been prepared by the Governor were given to the elders with the instructions that they should “give such answer as they choose or think proper.”

“The Elders then retired to a quiet place and considered the matter.” After prayer, they drafted a new response. After considerable interrogation and expressions of dissatisfaction with several of the Elders’ answers to his questions, the Governor reluctantly told the Elders to go to the Governor’s secretary and sign the articles. Afterwards, they would be given permits to stay in the French Protectorate; otherwise they risked being ejected from the country. Following his instructions, the three were eventually able to obtain permits.

Having obtained his permit, Elder Pratt was particularly eager to sail to Tubuai and be reunited with his family. However, there were no vessels bound for any of the outer islands at this time. So, the three Elders decided to return to Huaua on the Island of Tahiti, starting out on November 13<sup>th</sup> 1850. Huaua was a quiet and peaceable little village who had showed kindness to the Elders and had allowed them to make their homes and headquarters among them. As they traveled back to Huaua, the weather was

wet and rainy and some of the streams were swollen and impassable until the water subsided. Thus they did not reach Huaua until November 15<sup>th</sup>, 1850.

On December 2, 1850, Simeon and Elder James Brown decided to start on a journey around the island of Tahiti on foot. They traveled from village to village hoping to share the message of the restored gospel to any who would receive it. Elder Brown recorded this response:

“In a short time we came to a small village called Tapuna. We turned into a house and not finding anyone at home, sat down for a rest. In a little while, we were discovered by some of the villagers, who invited us in, and as is usual among the people, inquired of us, saying, “who are you, where do you come from, where are you going, and what is your business here in our land?” When we informed them that we were ministers of the Gospel, they were very much pleased, but when we told them that our Church was called the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, they almost invariably showed signs of disappointment, and seemed to have less interest in us. Still there were some in almost every village who were kind enough to keep us over night, give us the very best they had, and often go with us a little way on our journey the next day. They never failed to have a hymn sung, and often a chapter from the Bible read, and would call on us to offer prayer.”

Simeon and Elder Brown continued to travel from village to village until they had circled the island and returned to Huaua on December 9<sup>th</sup> where they found all their friends well and some prospects of getting an opening to preach.

In mid-January 1851, it looked like several of the Elders would be able to find passage on a vessel that would take them to the Island of Tubuai in the Austral Islands of French Polynesia. On Tubuai a faithful group of native Mormons and several Elders and their families were in the process of constructing a ship to travel between the various islands. Elder Pratt’s family was waiting for him there. Initially, it was planned that Elder Pratt and Elder Simeon Dunn would travel to Tubuai. However, after reading through the mail that was received once they got to Papeete, the program was changed so that Simeon did not go to Tubuai. Instead Simeon was to travel to the island of Anaa with John Hawkins. Brother Hawkins was expected to arrive on Tahiti from Anaa in a couple of days. Anaa is an atoll in the Tuamotu archipelago in French Polynesia. It is located about 200 miles east of Tahiti.

It is unclear if Simeon traveled to Anaa at this time or ended up staying at Huaua a bit longer. Elder James S. Brown reported that “on the 24<sup>th</sup> (March 1851) Brother Dunn baptized two other persons besides Brother Hamatua and two of his children.” At the end of March (1851) “some Matia brethren came from Hitia after a missionary or two. Matia is a small island about ninety miles north of Tahiti. Simeon, being very tired of Huaua, concluded that he would go with them.” The brethren took his trunk and bedding on their shoulders and marched off in triumph.

We assume Simeon went with these brethren to the small island of Hitia. However, in a mission conference held on May 18<sup>th</sup>, 1851, John Hawkins, Alvira Hanks, Simeon A. Dunn, and James S. Brown were appointed to labor among the inhabitants of the Tuamotu group of islands. Sometime later,

Simeon and Brother Crosby recounted to Elder James Brown their terrifying journey to the Tuamotu group of islands. Apparently, “the group had sailed for Anaa in a small, open boat called the Anaura. Their boat capsized in a heavy storm. They lost everything, save their lives, and these were preserved only by clinging to the keel of the boat for three days and three nights. Finally the boat righted itself, and they drifted to the island of Tikahua, but not till the last rag of clothing had been torn from their bodies by sharks, and much of the skin—all of the cuticle—had sloughed off through their being in the salt water and hot sun so long. But their lives were spared to them, and they were nourished by the kind people of Tikahua, until they were able to reach the island of their destination, Anaa. Based on a letter received by Elder Addison Pratt approximately August 22, 1851, Simeon reported that he was still on the Island of Mehetia. Elders Hawkins, Brown, and Hanks were left at Anaa. So, we assume Simeon must have traveled from Anaa to Mehetia sometime during the summer of 1851. We do not know how long Simeon labored on this island or where he spent the remainder of his mission.

The Mormon elders were often successful in many of their endeavors whether in establishing schools, building ships, or obtaining converts. This success produced much antagonism on the part of most of the Catholic priests. Various plans were concocted to “entrap” the elders and somehow discredit them or demonstrate that they were in violation of the Governor’s restrictions. Elder James S. Brown was eventually arrested and sent to Papeete for trial. On November 12<sup>th</sup>, 1851, Simeon and Elder Julian Moses were able to visit James Brown briefly in the cell in which he was being held. Eventually, Elder Brown was released but ordered to leave the islands under the French Protectorate. By the end of November 1851, Simeon and Elder Moses left French Polynesia and began their return to the United States.

By January 1852, Elder Addison Pratt, who was in charge of the mission, “began to seriously consider the matter of finding ways and means for our (Elders and their families) return to America. We considered that we were doing the natives no good, as they were taking advantage of the liberties granted them by the French government, which had entirely thrown off the religious restraints that had been laid on them through their missionaries.” Consumption of alcohol and lewd behaviors had become the norm for many of the natives. In addition, the native converts who were faithful to their new found faith suffered increased persecution by the French Government. Several faithful natives were imprisoned and martyred. Eventually the entire mission was closed, and all missionaries sent home. Simeon arrived back in Utah Territory on April 21, 1852. [Ensign, October 1989, “Called to Tubuai, Missionary Couples in French Polynesia, 1850”] While Simeon had been gone on his mission, several family members passed away. These included his brother William, who lived in Canada as well as his oldest child, Adaline, and her two sons who we presume were living in Iowa.

Once Simeon returned from his mission, the family moved to what is now known as Brigham City in Box Elder County, Utah. At the time (1852) this area was part of Weber County. In his history on Utah counties, Edward Tullidge states that Simeon purchased 113 acres of land from Merritt Rockwell who left and went to California on account of the forbidding presence of the Indians. As white families began to settle the area, ongoing concerns about peaceful relationships with the Shoshone Indians continued. As a result, in July of 1853 under the advice of Church leaders, a fort was constructed as a safe place for the Saints to live. The fort was called Fort Davis. It consisted of a row of simple log cabins, and was

located at about 700 North & 400 West, Brigham City. Simeon & Harriet and their children, as well as Mary Dunn Ensign and her new husband moved into the fort.

By early 1853, Harriet was pregnant again. She complains in a letter to her mother written in July that she is tired and has not been feeling very well. Harriet may not have realized that she was expecting twins. On September 12, 1853 the twins were born, two girls. They were named Emeline Silver Dunn and Evaline Silver Dunn.

Simeon's widowed son-in-law, Alpheus Peter Haws returned to Utah from Iowa. We assume his wife and Simeon's daughter, Adaline, and her children were buried there although no specific site has been identified. Not long after his return, probably sometime in 1854, Alpheus Peter Haws married another of Simeon Adams Dunn's daughters, Betsy Dunn. Betsy was only about 15 years old. After their marriage, Alpheus Peter Haws and Betsy Dunn Haws moved to Nevada where the Haws extended family was engaged in ranching.

Simeon had a close association with many of his married children and their spouses. For a short time, Simeon convinced Mary and Martin Luther Ensign to move their house onto some property that he owned. In 1854, Simeon and Martin L. Ensign took a trip about 200 miles to the west to the Humbolt River. Here they were able to collect iron and metal that had been part of abandoned wagons as immigrants headed for California. They were able to resale the metal for a profit.

In 1855, Simeon decided to rent out his farm in Brigham City and move his family south back towards Great Salt Lake City to an area we now refer to today as Bountiful. In a letter to his mother-in-law, Simeon states that his mailing address is Stokersville, Davis County, Utah. "In 1854, the first post office in the area was established and was named "Stoker" in honor of the settlement's Mormon bishop, John Stoker. Soon after, the name Bountiful was accepted unanimously by the people of the community."

It appears the family did not stay long, as they were back in Brigham City by at least 1856 when the Utah Statehood Census was taken and perhaps even earlier. Harriet Atwood Silver Dunn gave birth to her sixth child, Charles Oscar Dunn, on October 13, 1855. Nearly all records give his birthplace as Brigham City, but it may be possible that he was born while the family lived in Stokersville.

It seems Simeon had a fondness for two story homes. The "History of Box Elder County" by Lydia Forsgren states that Simeon built the first two-story adobe house in Brigham City in 1855. This became the family homestead. Simeon's homestead was located in Brigham City Plat A, Block 18, Lots 7 & 8. Today, this property would be known as the south side of 1<sup>st</sup> North between 2<sup>nd</sup> East (Box Elder Street) and 3<sup>rd</sup> East (High Street).

In the census records, Simeon's occupation is always shown as farmer. In an 1857 letter to his mother-in-law, he mentions that he has 35 acres under cultivation. Simeon made a deliberate effort to bring flax seeds as well as other seeds with him to the West. He cultivated the flax and then used it to make baskets and brooms which he sometimes sold to compliment his income. Harriet learned to make cheese which she sometimes sold. Some histories say that Harriet also made seats for chairs from frozen rushes and brooms from split birch. The "History of Box Elder County" by Lydia Forsgren, states:



“Simeon Dunn was no exception to the rule among pioneer men; he liked to be busy and so planned his year’s work in advance. Every spring he planted broom corn and flax in what is now “The Big Field,” and every fall gathered his harvest spreading it in the loft to dry, thus making ready for broom making when the winter weather kept him indoors. He had a small log room near the large adobe house which still stands on the corner of First North and Second East. In this room he made brooms which he sold for fifty cents. He had no machinery for this work except a home-made hatchel with which he removed the seed from the straw, and a vat in which to pour boiling water over the corn. When broom making actually began, he would take sufficient damp corn straws for one broom and fasten one end of them securely with a rope which was suspended from the ceiling. Then he would spread out the straws to just the width of his broom and fasten them in a clamp. This done, he proceeded to sew them forth and back with a large steel needle threaded with linen thread made from his home grown flax. The broom handles were made from chokecherry limbs whittled smooth. The broom was bound to the handle with linen cord. During Co-op days he made brooms for the company, and they furnished him with broom wire and imported broom handles. Mr. Dunn made brooms from the time he entered Salt Lake Valley in 1848 until the days of imported brooms.”

In the spring of 1857, Simeon’s son-in-law, Martin Luther Ensign, left on a mission to England. The missionaries traveled in a group back East by pulling handcarts back across the plains. This left Simeon’s daughter, Mary, home alone with her three children. I assume Simeon felt a responsibility to watch out for her and her family during this time that Martin Luther Ensign was gone.

In a letter written May 10, 1857 to his mother-in-law, Simeon talks about the family. He says that “everyone is in good health except Harriet.” Did Simeon and Harriet realize that Harriet was once again pregnant with twins? The children were born on December 31, 1857 and were named Henry Silver Dunn and Harriet Atwood Dunn. I assume that Harriet was just completely spent or there were some other complications with the birth of the twins. According to Sophia’s history, the children were all asleep when her father came and carried them one at a time to her mother’s bedside so that she could see them. Harriet kissed each one. She told Sophia to help take good care of the other children and babies. Then Harriet passed away January 2, 1858 just a few days after giving birth to the twins. She and Simeon were one day shy of being married 11 years when she passed away. Simeon buried his third wife, and found himself a widower once again. He was left to be mother and father to eight children: Samuel Payne, age 9; Sophia, age 8; Simeon, age 6; Emeline & Evaline, age 4; Charles, age 2; and Henry and Harriet, age 3 days. Concerning Harriet’s death, Simeon wrote to her mother, “I am bereft of my truly amiable Harriet. Harriet died as she lived, a true saint in the faith of the gospel.”

After their arrival, the Saints worked towards building an effective mail and communication system with the East and West coasts. During the interim, poor communication likely aggravated the tensions and frustrations between the Mormon people and leadership and the United States government. Back East, many were concerned about where the Mormons stood politically with regard to slavery and Indians, as well as their practice of plural marriage. President James Buchanan became convinced that the Mormons would rebel if a non-Mormon Governor was appointed to the territory. “So, without

investigation, the contract for mail service to Utah was canceled and a 2,500 man military force was ordered to accompany Alfred Cumming, Brigham Young's replacement, to Great Salt Lake City."

Meanwhile, Brigham Young had received no formal notification of the government's intentions. Based on past experiences, the Saints interpreted the action to be religious persecution and began making preparations to defend themselves. Men were sent to hinder and slow the approaching army by burning supply trains and running off their cattle. Meanwhile, all the Saints living north of point of the mountain were instructed to prepare to "move south." This, of course, would include the family of Simeon Dunn.

The houses were filled with straw. The Saints had no intention of once again turning over their homes to invaders. The plan was to burn everything if necessary, rather than allow the invading army to benefit from their years of hard labor. According to family histories, Simeon prepared a wagon for himself and his motherless children. Sophia helped with the babies. He also provided a wagon for his married daughter, Mary, with her three children. Mary's husband was in the process of traveling home from England, the missionaries having been recalled as a result of the upcoming expected troubles.

In April 1858, Simeon and his family began traveling south towards Provo. Sophia states that she held the babies as they traveled. Sadly, the baby Harriet must have gotten ill or had some other ailment. She died on April 12, 1858 as they neared the area we now call Kaysville. Simeon left the family in a temporary camp and returned briefly to Brigham City to bury the baby in the cemetery there next to her mother. They then continued traveling south where the family stayed camped until July.

When Johnston's Army finally reached Utah Territory, they found the towns abandoned. Fortunately a diplomatic solution was quickly found. Brigham Young surrendered his title as Governor, and it was agreed that the government could establish a nearby military post. In return, any past offenses on the part of Brigham Young and his colleagues would be forgiven. The Saints were instructed that they could return home.

Meanwhile, Martin Luther Ensign returned home from his mission to England and arrived in Brigham City on July 10, 1858. All was desolate. He continued south to meet up with his family. On July 25, 1858, Simeon states that they "broke camp and started home again to Brigham City under the leadership of Lorenzo Snow."

Simeon later wrote to his mother-in-law describing the affair. He stated:

"For the last year past, we have been threatened by the U.S. with sudden destruction and we have had to stand in our own defense to keep their armies from coming and destroying our men, women, and children. But we kept them at bay, by the help of God of Israel, until we could get an investigation of affairs in Utah. In order to avoid a collision with the U.S. army, some 10 counties or the inhabitants thereof, I with the rest, men, women, and children, left our homes and farms and many things that we could not carry with us to the amount of several millions of dollars, and left for the south with a full determination, if a treaty had not been gone into, we should have laid in ashes

everything that would have burned and fled into the mountains and fought our enemies as long as we could have found one on our track. But when the commissioners came and investigated the matter, they found nothing in us worthy of death or bonds. The consequence was, peace was restored and we returned to our homes in peace. We are now enjoying ourselves at home—gathering in our grain and hay for the winter. We are all well at present. I find it a hard row at times to feed and clothe my little ones under my present circumstances, having been on the move all summer and no mother to look after my little ones, but the Lord has sustained me.”

Simeon goes on to explain how although giving up the governorship and allowing for a military post brought about a peaceful resolve to the conflict, there were still consequences for the Saints.

“As it regards the difficulty between us and the US it is all settled; yet whereas we had all good order and good will towards all men, we now have in our midst disorder of all kinds; drinking, gambling, hordom, rapepine and murder...This is the way US introduces sivilization in the lands of the heathen as they term it. We were obliged to leave our homes last spring and flee before our enemies in order to evade collision with the US and for the safety of our wives and children we have been deprived of raising any crops this year; Altho we are all back in our homes yet we are destitute of many of the comforts of life that we might have had if we could have stayed at home in peace. Yet we trust in our God for deliverance. He has delivered us so far; and he has said that it is his business to provide for his Saints; & We know that we are his Saints.”

At 10:35 AM on Saturday, July 31, 1858, Simeon Adams Dunn was married for time only to Abigail Brandon Stoddard by President Brigham Young in his office in Salt Lake City. We do not know how this relationship came about. Did they become reacquainted with each other while the saints waited out their time in Payson on the move south? Did they get married in Salt Lake as they returned to their homes in Brigham City? A sketch of the life of Abigail Brandon is given at the end of this chapter. Simeon, it seems, was happy to have a woman in the home again. In a letter to Harriet’s mother he comments:

“My family is now enjoying good health at present. The children are all going to school that is old enough. Simeon A is learning very fast. He is a bright boy. They all send their love to their grandmother, uncles, Ants, & Cousins. I have got me another woman. She is an elderly woman; has but one child and is married. My woman proves to be a good and a feeling mother to my children and a comfort to me.”

Life was going well enough, when death struck once again. The remaining twin, Henry, died on September 22, 1858. Simeon believed or was told that Henry’s death was caused on “account of the diseased condition of the mother while carrying them.” Henry was also buried in the Brigham City Cemetery.

“My little Henry is also gone with his mate Little Harriet A to rest in the bosom of his Mother to wate the resurrection of the just, which if I am faithful I shall receive with all

those little ones that I have parted with in this life, with their mothers at their sides to dwell with me on this Earth when wickedness and death shall be known no more on this earth. David says the righteous shall inherit Earth; This is a blessing that will attend the Righteous when the wicked shall not be.”

Despite the loss of Henry, in other ways, Simeon’s family continued to grow. By now, he had five living grandchildren. In April of 1859, Simeon’s daughter, Susannah married Allen Collins Hunsaker. She was not quite sixteen years old. That same month another grandchild was born. Simeon, himself, also married a plural wife. He and Abigail Brandon had been married about a year and a half, when Simeon married Abigail’s sister-in-law, Keziah Fowler Brandon.

Simeon and Keziah were married January 14, 1860, for time only in President Brigham Young’s office in Salt Lake City. Keziah, a widow, had been rearing her children alone in the Centerville area for over a decade. She still had at least three children living with her when she married Simeon. It is unknown, what the exact living arrangements were. But the marriage was short lived at best. Consulting with their bishop, Alvin Nichols, in July of that same year both parties expressed dissatisfaction and grievances. All were united in the opinion that “their difficulties were so firmly established and of such magnitude that it is morally impossible to affect a reconciliation, and we verily believe that the happiness of Each of the aforesaid parties greatly depends on their doing right in the future and especially in being released from their Matrimonial obligations so far as the power of our instrument of writing called a divorce can effect the case.” Brigham Young instructed the bishop to grant the divorce. In the 1860 US Census taken July 24th, Simeon and Abigail are listed in one household, Keziah and her children are shown in a separate household several pages later. She is listed in the census as Keziah Brandon. A brief sketch of Keziah Fowler Brandon can be found at the end of this chapter.

Simeon, though moving on with life, seemed to miss Harriet for many years to come. In several letters to her mother he mentions the “daguerreotype” and/or “miniature” of Harriet that he assumes is in her possession. While he acknowledges that it must be a comfort to her, he also mentions that if she were to send it to him “it would be a priceless treasure to us.” In this same letter, dated February 25, 1861, Simeon goes to great length to explain “the horrors of war now staring you in the face as a nation.” He pleads with his mother-in-law, Sophia Silver, once again to gather her children and come to Zion. His concern is great, and he offers to pay her way if necessary. Sophia stayed in New England and lived to know of the final scenes of the Civil War including Lee’s surrender and Lincoln’s assassination in April of 1865. She died not long afterwards on 20 Oct 1865 at the age of 73 years.

“Under the direction of Brigham Young, Apostle Lorenzo Snow became the first political and religious leader of the Brigham City community. He (Lorenzo Snow) stated: ‘I try to keep two objects in view—to amalgamate the feelings of the people and to establish a financial system in which everybody can secure necessities and conveniences of life through their labour and be preserved from the evils and corruption of outside influence.’ In 1865, Lorenzo Snow asked all the Brigham City merchants to unite their businesses for the common interest of the community. The purpose was to provide jobs for everyone and to make the people self-sustaining. Most supported the request, and on December 7, 1865, the cooperative enterprise was formed. In 1870, the co-op was incorporated and became known

as the Brigham City Co-op. Almost every resident of the community was involved in some way.” Simeon participated in the co-op by making brooms. Simeon, probably like most residents, owned stock in the co-op. It was distributed to his heirs as part of the settlement of Simeon Adams Dunn’s estate. [<http://www.brighamcity.utah.gov> “Brigham City History”]

It should be remembered, that Simeon also had another son, Joseph Moroni Dunn, by Jane Caldwell Kelsey. Histories report that Simeon had tried unsuccessfully on several occasions to bring Joseph Moroni into his household. Joseph Moroni had grown up with his mother going by Joseph Moroni Kelsey. It was not until about the time that Joseph was married that he began using the name Joseph Moroni Dunn. Jane Caldwell Kelsey and Joseph Moroni had been living in Tooele, Tooele County, Utah. However, according to the history written by Joseph’s granddaughter, when he was fourteen years old (about 1861) “Joseph was living in Pleasant Grove, Utah. Joseph did not know what his father looked like. Joseph was out feeding the pigs when he was told that his father, Simeon Dunn, had come to see him. Joseph thinking that his father had badly used him and his mother, and had now come to get him because he was old enough to work, refused to go with his father.”

In 1862, Samuel Payne, the adopted son of Simeon and Harriet, became “restless and somewhat dissatisfied” with living in the Dunn household and decided to leave. Since Harriet’s death, family life must not have felt the same as the children tried to adjust to two new step-mothers over the last several years. Samuel went to live with Susannah Dunn Hunsaker’s in-laws. Abraham Hunsaker had a large polygamous family and could easily take in another child. Samuel stayed here for another three years before deciding to go out on his own.

Meanwhile, Abigail Brandon Dunn’s relationship with Simeon deteriorated, and she also requested a divorce. The divorce was granted on April 4<sup>th</sup>, 1864. She moved to California where we assume she later died. At the time of their divorce, they had been married almost six years. Abigail was now 62 years old, and Simeon was 61 years old at the time of their divorce.

Once again, Simeon was on his own to take the role of father and mother to his children still living at home. This would include: Sophia, age 15; Simeon, age 13; Emeline and Evaline, age 11; and Charles Oscar, age 9.

About a year after his divorce from Abigail Brandon, Simeon Adams Dunn married again. In the Endowment House, on April 15<sup>th</sup>, 1865, Simeon married a young woman from England named Elizabeth Wickham. Elizabeth was 29 years old at the time of the marriage. Simeon was 61 years old. Thus, there was a large gap in their ages. A brief sketch of the life of Elizabeth Wickham can be found at the end of this chapter.

Elizabeth Wickham along with her parents and several siblings had joined the Mormon Church in England and were in the process of immigrating to the United States at the time she married Simeon. The first member of her family to come to the United States was her younger brother, Richard, age 19, who came in 1863. He was on the same ship as Richard Jones and his family, who Elizabeth would later marry after her divorce from Simeon. The following year, 1864, Elizabeth crossed the ocean with two of her younger siblings (Rose age 18, Walter age 12). Elizabeth’s mother and two other siblings would not

arrive in Utah until after she had been married to Simeon for over a year. Thus, Elizabeth may have had some responsibilities towards her siblings during the time she lived with Simeon, at least until her mother arrived. Also, still living in their home would have been Simeon's children: Sophia, Simeon, Emeline, Evaline, and Charles. On September 20, 1865, Simeon's mother-in-law, Sophia Nichols Silver, died in Bloomfield, Vermont. She had lived to see the prophecies about the Civil War come to pass. But despite all the coaxing, she never was able to see her grandchildren in Utah Territory. This included her namesake, Sarah Sophia Dunn, daughter of Simeon Adams Dunn and Harriet Atwood Silver, who was married January 5<sup>th</sup>, 1867 to John Johnson Dunn.

Simeon's son by Jane Caldwell Waite Kelsey had now grown to adulthood. On December 27<sup>th</sup>, 1866, Joseph Moroni Dunn was married to Susanna Elizabeth White in Tooele, Tooele County, Utah. Joseph and Simeon still had no on-going relationship with each other at this point in their lives.

About a year after their marriage, Simeon and Elizabeth had a son of their own. Ephraim Wickham Dunn was born on March 27<sup>th</sup>, 1866 and was given a blessing shortly thereafter by his father. Unfortunately for Ephraim, there were problems in his parent's marriage. There was a large age difference and likely a cultural difference as well. In November of 1867, President Brigham Young received a letter from Lorenzo Snow explaining the situation and recommending that legal separation should be granted and asking what was President Young's suggestion "as to the disposition of the Child." The letter mentions that "they have lived a very unhappy life ever since their marriage and have not lived together as husband and wife for several months past." Elizabeth was actually pregnant at this time with their second child. The letter goes on to state, "She says she cannot stand it to think of ever trying to live with him any longer. She is resolved to try it no more, and she thinks he never can whip her into submission as he has several times tried to do."

Simeon now divorced, with Elizabeth still pregnant with their second child, decided to marry once again. And so on February 22<sup>nd</sup>, 1868 in the Endowment House, Simeon Dunn was married to Mary McRee Black Brown for time only. Simeon was now 64 years old, and Mary was 47 years old. Both had experienced the deaths of several spouses during their lifetimes. And both had many living children from their previous marriages. So as of this date, the Simeon Adams Dunn household would have consisted of: (Parents) Simeon and Mary, and (Children) Simeon Dunn Jr., Emeline Dunn, Evaline Dunn, Charles Oscar Dunn, Ephraim Dunn (on occasion), Joseph Smith Brown, and Josephine Vilate Brown. Evaline was only in the home a short time as she married Allen Collins Hunsaker on October 5<sup>th</sup>, 1868; becoming a plural wife to her half-sister's husband. A brief sketch of the life of Mary McRee can be found at the end of this chapter.

As mentioned before prior to the birth of their second son, Elizabeth Wickham and Simeon Dunn divorced. The child, Lorenzo Dunn, was born March 11<sup>th</sup>, 1868. In the 1870 Census, Elizabeth's brother, Richard, was living only a few doors away from Simeon Dunn. So it is possible, that Elizabeth may have lived with Richard and his family at times as she has not been found listed in this census. When Lorenzo was not quite 17 months old, he died. He was buried in the Brigham City Cemetery. Like divorced families of today, Ephraim Wickham Dunn seemed to be sometimes living with his mother and sometimes with his father.

We don't really know how long Simeon Adams Dunn and Mary McRee Black Brown Dunn stayed living together. They are listed in the same household in the 1870 US Census, so we may assume it was at least a period of two years. Sometime afterwards, it appears Simeon and Mary went their separate ways. No legal divorce has been located. But by now, their older children were grown and had homes of their own. In subsequent censuses, Mary is living with her adult children. Whether her children were in need of her help, or whether her relationship with Simeon was the motivation for a move is unknown. She is not listed as a legal heir in Simeon's probate. After 1870, there are no further known records showing contact between them.

### **Sketch: Abigail Brandon**

*Abigail Brandon was born April 21, 1802 in Knox County, Tennessee. Her father, John M. Brandon, was originally from Virginia. John and his first wife had a large family of nine children when his wife died. John married again. Diana Scott, his second wife, and John M. Brandon were married September 17, 1800 in Henry County, Tennessee and began a family of their own. Their children who survived to adulthood were: Abigail Brandon, b. 21 April 1802; Thomas Jefferson Brandon, b. 5 Mar 1806, South Carolina; and George Washington Brandon; b. 6 Oct 1808, South Carolina. In 1813, Diana Scott Brandon died, and John Brandon Sr., who was "stricken in years," probably died not long afterwards. Many of John's older children from his first marriage had moved to various counties in Tennessee. The younger children were sent back to live with other relatives. Eventually all three children (Abigail, Thomas Jefferson, and George Washington) would join the Mormon Church.*

*Because the children were parentless, they seem to have set out to have lives of their own at an early age. About 1820, Abigail married or had a daughter by a man with the surname Faulk or something similar. The daughter's name was Leah, b. 16 Oct 1828 in Paris, Henry, Tennessee. Whether there were other children from this marriage as well is uncertain. Either Mr. Faulk died, or he and Abigail were divorced. Neither Abigail nor Leah used the surname Faulk, but rather went by Brandon. There is an Abby Brandon in the 1830 Henry County, Tennessee census that is likely her.*

*By 1830, Abigail's brother, Thomas Jefferson Brandon, had ventured out on his own as well. He was living in Crittenden County, Arkansas Territory. Within a short time, he married a young lady from this area named Martha Jane Bunch. Family records indicate that they moved to Louisiana, where Martha died in 1837. Two children had been born into the family, a son, John, and a daughter, Jane. Jane eventually immigrates to Utah and marries.*

*Back in Tennessee, Abigail's other brother, George Washington Brandon, had fallen in love and married Keziah Fowler, whose parents and siblings had moved to Henry County, Tennessee. George and Keziah began a family of their own. Early Mormon missionaries came through the area where they were living. LDS church records show a baptism date of 25 Mar 1835 for George Washington Brandon and October 1837 for Keziah Fowler Brandon, his wife. This would be a decision that would change the direction of their lives. George and Keziah often hosted Wilford Woodruff and other elders in their home as they*

*helped the missionary efforts in this area. George must have shared his enthusiasm for his new found faith with his siblings as Abigail was baptized in 1836 and Thomas was baptized in 1842.*

*As a result, all three sibling--Abigail, Thomas, and George--find themselves together again in Nauvoo, Illinois. Also from what we can tell, along with Abigail is her daughter, Leah, who had not yet married. Like most of the Saints, the Brandons were eager to receive their temple ordinances. Thomas Jefferson Brandon received his endowment on January 30, 1846. The next day, George Washington Brandon received his endowment on January 31, 1846. And on the last day that the temple was open, February 7, 1846, Leah Brandon received her endowment. It appears that Abigail and Keziah were not endowed until they reached Utah. Like the other Saints, the families then left Nauvoo, and traveled across Iowa to Winter Quarters.*

*Like always, and perhaps with a little added emphasis to facilitate the journey, marriage was a part of the Winter Quarters experience for many people. This included the Brandon family. On January 7<sup>th</sup>, 1848 Thomas Jefferson Brandon married a widow, Lovina Palmer Munro. Lovina was born in Canada. Her mother had been baptized early by Brigham Young and traveled through all the hardships of Kirtland and Missouri. Lovina also joined the church but was already married and had established a home in Canada when her mother left. They met again in Nauvoo. Lovina's husband died in Council Bluffs in 1847, leaving her with many small children. Thus, both having lost their first spouses, Thomas Jefferson Brandon and Lovina Palmer Munro married.*

*Also in Winter Quarters, Abigail became a plural wife to Lyman Stoddard. Lyman came from an old Connecticut family who had moved to Canada following the Revolutionary War. Lyman, his wife, Ruth, and their children had embraced the Mormon faith and joined the Saints in Nauvoo. There Lyman and Ruth were endowed and sealed as a couple. On April 27, 1848, Lyman was sealed to three plural wives, two were living and one was a proxy sealing. His new wives were Abigail Brandon and Annie Marie Truman Barnum, another widow.*

*In 1850, Lyman Stoddard, Ruth, and their children are still living in Pottawattamie County, Iowa waiting for their turn to emigrate to Utah. They appear together in Iowa on the 1850 US Census. But neither of the plural wives are listed with this family. Although Abigail is also still living in Pottawattamie County, Iowa, she is in the same household as a Jameson family. Listed with Abigail is Leah, who we believe to be her daughter. There is also a one year old male, Orson Brandon. His relationship is unstated, but perhaps Leah has had a child, or perhaps he belongs to one of Abigail's sibling's households. Orson does not appear on any later records. Living only a few doors away is Keziah Brandon and her children. Tragedy struck the family when George Washington Brandon died of cholera in 1849. It is unknown when Lyman Stoddard's families travel across the plains and whether or not they all came in the same company or if each group lived rather separate lives.*

*Abigail and Leah did emigrate to Utah. In 1852, Leah was married to Hiram B. Mount in Box Elder County, Utah, and they began a family. We assume that they like others were forced to "move south" in anticipation of the invasion of Johnston's army in 1858. About this time we assume Hiram Mount dies or disappears, leaving Leah alone with three small children. Within a short time, Leah marries Josiah Miles.*



*Interestingly, in the 1850 US Census for Utah Territory, Hiram B. Mount was living in the home of Josiah Miles and his mother and brother. So, I assume the families all knew of each other. Leah and Josiah appear in the 1860 US Census for Utah together. They go on to have four children of their own.*

*Meanwhile, following the “move south” Abigail Brandon is married for time only to Simeon Adams Dunn in President Brigham Young’s office on July 31, 1858. Although they are about the same age, both have “a lot of living” under their belts and are probably somewhat established in their ways. They came from very different cultures, Abigail from the South, and Simeon from the North.*

*Concerning the year 1863, Charles Oscar Dunn commented in his history: “About this time my elder brother and I used to annoy our stepmother a great deal – a good old lady who was very kind to us children. She had a remedy for all ailments, and used to give us sulphur and molasses, and bitter herb tea in the spring and fall for a tonic, and copperas and sage, burnt on the stove for the canker.” This statement was probably referring to Abigail Brandon Dunn; or it could have been referring to Keziah Fowler Brandon Dunn. On January 14, 1860, Simeon had married Keziah, again for time only, in President Brigham Young’s office. It should be remembered that Abigail and Keziah were sisters-in-law.*

*We do not know how long or how often Abigail lived with Simeon in Brigham City. On April 4, 1864, they divorced. Abigail stated in her affidavit that “her life was rendered very unhappy by reason of much fault finding and disputations.” Simeon was instructed to immediately give her 10 bushels of wheat, 10 bushels of potatoes, 1 cow, and 6 sheep. Also before the next October, he must supply her with an additional 20 bushels of wheat, 20 bushels of potatoes, and \$100 cash. Afterwards, Simeon would have no further obligations. Simeon was also expected to pay \$80.60 legal fees and \$5 court fees.*

*By 1870, Abigail had moved to California and was now using the name Abigail Stoddard. In the 1870 US Census, she was living alone in Los Angeles, Los Angeles, California. Her daughter, Leah, had also had difficulties. Josiah Miles died or left the family. Prior to 1870, Leah married Charles P. Rollins. Together they had a daughter in 1869, who was born in Nevada. By 1870 Leah, Charles, and seven children were also living in Los Angeles, California. So Although Abigail may have been living alone, she probably had plenty of grandchildren about to keep her company.*

*Little is known about the end of Abigail’s life. We assume she passed away sometime between 1870 and 1880. She would have been at least 68 years old. It is likely that she died in Los Angeles, California, although no records of her death or burial have been found. Leah divorced Charles Rollins. She moved back to Nevada with many of her children where she was engaged as a stock farmer. She is reported to have died in October 1898.*

### **Sketch: Keziah Fowler**

*(The following sketch was written by Gertrude Jackson, Second Great Granddaughter of Keziah Fowler Brandon and submitted to the Seagull Chapter, Bannock County, Idaho, DUP in December 1976)*

*“Keziah Fowler Brandon was born 19 June 1815, in Gibson County, Indiana. She was the daughter of George H. and Rebecca Stillwell Fowler. It is not known as yet how many brothers and sisters she had, but the 1820 Census of Gibson County lists her parents with six children. Her father, George H. Fowler, was named as one of the executors of his father-in-law David Stillwell’s will in 1822 in Gibson County.*

*We don’t know where she met her husband, George Washington Brandon, but they were married 6 October 1831. They took up homemaking in Henry County, Tennessee.*

*According to church records, there were LDS missionaries in this area as early as 1834. George and Keziah were undoubtedly some of the earliest converts. George did missionary work himself, baptizing several people. He states in a letter written to church headquarters that he had preached as many as 500 gospel sermons.*

*In 1842, Keziah and George moved to Nauvoo, no doubt to be near the Prophet and the other Saints. In 1844, a short time before the martyrdoms of Joseph and Hyrum Smith, George and his brother, Thomas Jefferson Brandon, were appointed to go to Alabama to preach the gospel and to teach the Prophet’s viewpoint on politics. This mission was cut short due to the Prophet’s death, and they returned home to Nauvoo.*

*When the exodus from Nauvoo began, the Brandons needed additional time to prepare to make the long trip to Utah. They took up residence for a few years at Kanesville (Council Bluffs), Iowa, where some of their children were born. In April of 1848, they were in Winter Quarters, as Keziah received a Patriarchal Blessing at that time.*

*While working in the timber on Cow Creek in 1849, George was stricken with cholera and died. Keziah was not allowed to see him or to bring his body home for burial. The exact date of his death isn’t known by any of the family.*

*Keziah and George were the parents of eleven children, seven of whom were born in Henry County, Tennessee before the move to Nauvoo. After George’s death, Keziah Brandon was married to Owen M. Cole at the home of David Candland in Council Bluffs, Pottawattamie County, Iowa on March 14, 1851. Owen Cole was a widower with children. It is assumed that Keziah and her children traveled with Owen Cole and his families across the plains arriving in 1852. The couple divorced sometime after their arrival in Utah Territory.*

*(Another Daughters of the Utah Pioneers history by Dayle D. White, included in “Women of Faith and Fortitude,” goes on to state:) “When she (Keziah) arrived in Utah, she moved to Centerville where other Brandon family members had settled in 1847. She participated in quilting bees, rag bees, candy pullings, corn husking bees, fruit cutting bees, birthdays, and dances. Most of the dances were square dances where all participated. She raised her family in Centerville.”*

*Keziah married Simeon Adams Dunn in President Brigham Young’s office for time only on January 14<sup>th</sup>, 1860. At the time, Simeon, who had been a widower himself four times, was already married to Keziah’s sister-in-law, Abigail Brandon. Simeon and Abigail were roughly the same age. Keziah was twelve years*

*younger than Simeon. Keziah moved with a few of her children to Brigham City, where several of the children appear in the membership records of the local ward. Keziah and Simeon's marriage was short lived. In consultation with their bishop, a letter requesting permission to divorce was sent to Brigham Young on July 9<sup>th</sup>, 1860. Keziah was 45 years old at the time of the divorce.*

*The remainder of her life Keziah lived with her adult children. In the 1870 US Census, Keziah and her daughter, Evaline are still living in Brigham City, Box Elder County, Utah. Evaline is working as a school teacher. Keziah is listed as keeping house. By the 1880 Census, Evaline and her second husband, Jacob Hullinger, are living in Ophir, Tooele County, Utah where he worked as a lumberman. Keziah, along with two of her grandsons (children of her son, Thomas Jefferson Brandon b.1832) are also living with the family. It appears that Keziah moved back to Centerville and lived with one of her other children towards the end of her life, perhaps her son, Thomas Jefferson Brandon. She died in Centerville, Davis County, Utah on February 3, 1899. She is buried in the same plot as Thomas Jefferson Brandon and his wife. Keziah Fowler Brandon was 83 years old at the time of her death.*

### **Sketch: Elizabeth Wickham**

*Elizabeth Wickham was born February 14<sup>th</sup>, 1836 in East Wickham, Kent County, England. This area is about 10 miles east of London. Even more specifically, in the censuses the family is usually listed as living in "Shoulder of Mutton Green" in East Wickham. Her parents were John Wickham and Sarah Andrews Wickham. Like many other men of this time period, John worked as an "agricultural laborer" on a local farm. Given the times, it was unlikely that in these circumstances he would ever own land of his own or move forward economically. John and Sarah Wickham had a large family to provide for. John's first wife, Sophia Dunn, had died young leaving him with one daughter, Mary. Not long afterward, John married Sarah, and they had another eight children of their own.*

*Shortly after the Church was organized, missionaries from The Church of Jesus Christ of Latter-day Saints began proselytizing throughout England. Many heard and believed the message of the restoration of the gospel, among them were the Wickham family. They were baptized in 1849; Elizabeth would have been about thirteen years old.*

*It was necessary for children to help support the family at what we now consider a young age. By the time her brother John was 16 years old, he was living away from the family helping to earn money. Sometime between the age of 15 and 23, Elizabeth also left home to earn wages. In the 1861 English Census, she was working as a servant for a well-to-do family in Paddington, Middlesex County, England. Still the family must have kept in touch and had a common goal to eventually immigrate to the United States and come to Zion.*

*In these economic conditions, finding the funds to move the entire family was not an easy task. Their names are found on the rolls of those who enlisted the help of the "Perpetual Emigration Fund." Some families found it necessary to immigrate in stag; sending a young man first and having him earn wages sufficient to help with fares for subsequent family members. This appears to be the route taken by the Wickhams as well as many others.*

*In 1863, Elizabeth's younger brother, Richard, age 20, sailed on his own from London to New York. While he was the only member from his family, he did travel with a large group of nearly 900 Mormon Saints, so in this respect he was not really on his own. Church leaders were assigned to these immigrating companies and helped them along the way. Richard continued his travels across the plains from Nebraska to Utah Territory. We assume once there, he began working and saving to help the rest of the family come to Zion.*

*Next to come to the United States were Elizabeth and two of her siblings the following year. They left London on June 3, 1864 aboard the ship "Hudson" with a group of about 863 other LDS Saints. Elizabeth was about 28 years old. Her sister, Rose, was about 18 years old, and her brother Walter was about 12; although these are not the ages shown on the ship manifest. The three arrived safely in New York in July. We assume they traveled across the plains with one of the companies that came that summer. We also assume that they reunited with their brother, Richard, after their arrival in Utah.*

*We don't know where Elizabeth or any of her siblings lived after their arrival in Utah Territory. Did they live together, or did they each go to live and work in separate households? Perhaps additional information will come to light.*

*The next known event in Elizabeth's life is her marriage to Simeon Adams Dunn on April 15, 1865. At the time, Simeon was a lone widower, all of his previous wives having either died or divorced him. He did have in his charge several children. So Elizabeth not only became a wife, but also a mother.*

*About a year later, on March 27, 1866, their first child was born, Ephraim Wickham Dunn. He was given a father's blessing. I personally believe Simeon was happy to have another son. Shortly, thereafter Elizabeth's mother, Sarah, and two of her siblings, (John age 31 and Katie age 7) sailed from London to New York aboard the ship "Caroline." They then joined the William Henry Chipman Company of 1866 and traveled from Nebraska to Utah Territory arriving in September of 1866. I imagine Elizabeth was very happy to reconnect with her family.*

*Elizabeth's marriage to Simeon was not a happy one. In November of 1867, the couple requested a legal separation. A letter sent by Lorenzo Snow to Brigham Young states:*

*"Betsey Dunn wife of Simeon A. Dunn wishes to be divorced from Simeon A. her husband. They have lived a very unhappy life ever since their marriage and have not lived together as husband and wife for several months past. She says she cannot stand it to think of ever trying to live with him any longer. She is resolved, to try it no more and she thinks he never can whip her into submission as he has several times tried to do. These with other reasons that might be stated makes it best in my opinion to have them legally separated as soon as practicable."*

*Elizabeth was already pregnant with their second child when this letter was sent. But we assume that they were for all practical purposes already living separate lives. Interestingly, in the 1870 Census, Elizabeth's brother, Richard, was living only a few doors away from Simeon Adams Dunn. She may have lived there during this time. Or perhaps she lived wherever her mother was staying.*

*Simeon had already remarried by the birth of their second child. Lorenzo Dunn was born March 11, 1868, in Brigham City, Box Elder County, Utah. About this time, Elizabeth and her immediate family eagerly awaited the arrival of her father, John Wickham. John had left London on the ship "Hudson" in June of 1867. Perhaps he worked some on the course of his travels, as he did not arrive in Salt Lake City until August of 1868. He traveled from Laramie, Wyoming to Utah with the Chester Loveland Company of 1868. Three of Elizabeth's siblings (Mary, Edward, & Emma) had elected to stay in England. But for the most part, Elizabeth's family was reunited again.*

*As the years had passed in the course of getting the family moved to the United States, Elizabeth and her siblings had moved on with their lives. It appears her brother John probably died in 1867 not long after coming to Utah. Elizabeth had married, divorced, and borne two children. Sadly, Elizabeth's second son by Simeon died as a toddler on August 3<sup>rd</sup>, 1869. Her brother, Richard, had married. In the 1870 Census, Richard was living just a few doors away from Simeon Dunn in Brigham City with his wife and daughter. He had also lost a young son to death the previous year. Elizabeth's sister, Rose, had married twice by 1870. Rose, her husband, and two children were living in Moroni, Sanpete County, Utah, at the time of the 1870 Census. Walter and Katie, Elizabeth's remaining siblings, would marry within a few years.*

*It appears that Elizabeth's parents (John and Sarah) must have moved down to Moroni, Sanpete County, Utah for a time as well. John developed inflammation of the lungs and died in Moroni on November 20, 1873, and was buried there. Rose and her family continued to live in Sanpete County. Most of the other family members settled in either Brigham City, Box Elder County, Utah or Oneida County, Idaho.*

*Elizabeth, now almost 34 years old, and with one living child, decided to remarry. On February 8, 1870 she was sealed to Richard Jones as a plural wife. They were sealed in the Endowment House where Richard had also been sealed to his first wife earlier that day. Richard was also from England and often called by the nickname "London" because of his great love for his hometown. His first wife, Naomi Parsons, had been the love of his youth. They had a family of seven children, but now Naomi's health was in decline.*

*After returning to their home in North Ogden it became prudent to provide separate homes for each wife. Richard's first wife was moved out to a smaller home where she died about six years later. Elizabeth stayed in the farm house where she "did much farm work while carrying on her family duties. She picked fruit from the orchard and berries from the raspberry batch. She made jams and jellies of which Richard was particularly fond. Richard called her Madam when speaking of her, and spoke to her as the Madam when mentioning her to anyone else, which would indicate she filled the position as lady in his household."*

*Elizabeth and Richard began having a family of their own as follows: Twin girls, Emma Georgina and Emeline born October 24, 1870. Emeline died at birth; Rosabell born April 3, 1872; Abraham Lee born May 17, 1873; Mary Elizabeth born December 13, 1874; Joseph Edward born January 18, 1876; Eva Marie born May 25, 1878.*

*It was not an easy situation for the two women to share a husband. But Richard was a good provider for both and managed the situation to the best of his ability. From the histories I have read, I believe*

*Elizabeth was happy in this marriage. They shared an English culture which may have helped. Elizabeth's son Ephraim was not as happy. He returned to live with his father, Simeon Dunn, when he was about five years old.*

*When Elizabeth Wickham Dunn Jones was only 45 years old she contracted an illness. She died unexpectedly in October of 1881. She is buried in Ben Lomond Cemetery in Ogden, Weber, Utah next to Richard Jones and his other wives. At the time of her death, her six living children were between the ages of 11 and 3. After her death, Richard married again to help provide for his family.*

### **Sketch: Mary McRee (or McCree):**

*Mary McCree was born October 18<sup>th</sup>, 1820 in Copiah County, Mississippi. Her parents are listed as Charles William McRee and Mary Corkins. Mary was the youngest of about 9 children when her mother died. Her father remarried. I have been able to verify little of the early information about her life. For example, I have been unable to locate the family in any of the early census records. The following biography found in "Pioneer Woman of Faith and Fortitude" gives a description of her early years.*

*Mary McRee was born in 1820 in Mississippi. Her parents were of Scottish descent. Her father was a wealthy planter and a doctor of medicine. In her youth, Mary had every comfort and luxury available, even a personal maid.*

*When she was very young her mother died. Later her father married a life-long friend of his deceased wife, Mary Warnock, who was a very devoted and wise stepmother. Mary was taught well in sewing and in the scriptures.*

*Her father was the owner of 100 slaves, but as soon as it was possible to do so, he gave all his slaves their freedom and retained them at a wage to work on his large plantation. He provided for them well."*

*On December 19<sup>th</sup>, 1837, at the age of 17 years, Mary married George David Black, who was 20 years old. Quite a number of George's extended family lived in the Hazlehurst, Copiah, Mississippi area. George and Mary began having a family. Isabella Black was born October 6<sup>th</sup>, 1838 but she lived only a few days. George David Black was born February 14<sup>th</sup>, 1840 and appears as a male child age 0-5 in the census for that year.*

*About this same time George and Mary Black were introduced to the Mormon Church. Continuing from the history found in "Pioneer Women of Faith and Fortitude:"*

*"In 1841, Mary and George joined the LDS Church, having been converted by Daniel Tyler. Her conversion angered her family, who disowned her."*

*George and Mary's family continued to grow, but also meet with sorrow. Melissa Black was born March 8<sup>th</sup>, 1841, but lived only a few days. Elizabeth Black was born April 12<sup>th</sup>, 1842 while the family was living in Mississippi. Continuing from the history:*

*“In 1843, Mary and George moved to Nauvoo, leaving their home, family, friends, and property. Mary had a half section of valuable timber land which her father had given her as a “gift of love” at the time of her marriage. Later, this was sold for taxes.”*

*While they were living in Nauvoo, George and Mary Black had another daughter. They named her Rebecca. She was born August 6<sup>th</sup>, 1844. Sadly, a familiar pattern returned and Rebecca lived only 23 days. Returning to the history:*

*“After arriving in Nauvoo, her husband worked on the Nauvoo temple for two years and later engaged in the mercantile business. He took a partner, Mr. Gully, in with him and was very successful until his health failed. He died of malaria in 1845. Gully defrauded Mary of every cent that was invested in the business.*

*During all these years, Mary had heard nothing from her folks. She had buried three little girls and the death of her husband was a severe trial for her. Failing in health and destitute, she did not know what to do. Her husband’s folks in Mississippi, who had joined the Church, wanted her to come there. On his deathbed, her husband begged her not to go. She refused to go, although doctors warned her she must leave the Nauvoo climate or die. She became very ill, so she sent for the Prophet Joseph Smith, who came with Brigham Young. He blessed her and told her to go to her husband’s people and she would get well and do much good in her life.*

*Mary went to Mississippi and while there she visited her father and step-mother, both of whom had softened toward her. Her last daughter died, leaving her only George David who was five years old. In the spring, David Tyler and other Saints in Mississippi took Mary and George back to Nauvoo. George contracted malaria and almost died; but Brigham Young administered to him and baptized him in the river, sealing him against all diseases for the rest of his life. He later died from an accident.*

*When the Saints left Nauvoo for the Rocky Mountains, James Brown invited Mary and her son to join his company. Later he proposed to her, and they were married 16 July 1846. Mary was James’ sixth wife. While at Council Bluffs, the government drafted 500 men for the war with Mexico [Mormon Battalion]. James Brown was Captain of Company C. He took Mary and George with him. She endured all of the hardships in that long march. Afterwards, they set out again for Salt Lake Valley, arriving 29 Jul 1847. They later moved to Ogden.”*

*James Brown and Mary McRee’s first child, Mary Eliza Brown, was born November 8, 1847 in Salt Lake City, Utah. James, Mary, and her son, George David, had spent the winter of 1846 in Pueblo, Colorado with three sick detachments of disabled men from the Mormon Battalion. They arrived in Salt Lake City just five days after Brigham Young entered the valley. Mary would have been pregnant at the time. After being in the valley only about a week, Mary’s husband, James Brown, was sent back to California to collect the money from Paymaster Rich. He did not return until about a week after Mary McRee Brown had given birth to their first child, Mary, born November 8, 1847 in Salt Lake City, Utah. Their other*

children were all born in Ogden, Weber County, Utah, as follows: Margaret Brown born December 17, 1849; Mary Ann Brown, born May 5, 1852; Joseph Smith Brown born January 4, 1856; and Josephine Vilate Brown born January 8, 1858. James Brown went on to marry 13 wives. He was described as a busy, productive man with great executive abilities. As one can imagine, he had quite a large posterity

As mentioned earlier, the family were some of the earliest residents in the Ogden area. Mary McRee Black Brown experienced all the trials and hardships of the early Saints in Utah territory. Provisions were precarious. Through his efforts, James Brown was able to provide sufficient food for his own families and others. He had quite a number of milk cows. Mary made cheese and butter, much of which was sent to Salt Lake. "Their daily life was a struggle to find enough to eat and wear; to build houses for their comfort and protection during the coming winter; to fortify themselves against the Indians; find an adequate water supply; grub sagebrush and willows for fuel; build bridges and roads, found a school for their children's education and a place to hold their meetings." (Captain James Brown by Gladys Brown White)

In 1852, James Brown was called away again to serve a mission in British Guiana. This left his large family to do the best they could while he was away. He returned in the fall of 1854. James now resumed building a large two-story house for his wives and children. Like the rest of the Saints living in northern Utah they were forced to "move South" in 1858 with the approach of Johnston's army. Mary would have had a very young baby at the time. They returned home to Ogden afterwards and picked up their busy lives.

"On September 23, 1863, James Brown while operating a molasses mill near the Weber River got his sleeve caught in the cogs of the mill and it drew his arm in. As soon as he could recover his balance he made a tremendous surge and pulled his arm, in a terribly lacerated condition, out of the mill—the muscles being literally torn off. Gangrene set in, and he suffered intensely from the pain. He died a week after the accident on his sixty-second birthday, September 30, 1863." (Captain James Brown by Gladys Brown White)

Mary McRee Black Brown was a widow once again. She was 42 years old and still had several unmarried children at home. I assume James Brown had a rather large estate, but he also had many heirs. She remained a widow for about five years. Some histories state that for a time she went to live with her son, George Black, who was living in Idaho. She may have also gone to live with her daughter, Margaret, until she died in 1865.

On February 22, 1868, Mary McRee Black Brown married Simeon Adams Dunn. Both had multiple spouses who had preceded them in death. Both still had children at home. Mary came to live with Simeon in Brigham City. They are listed together, along with several of their children, in the 1870 US Census.

No formal divorce has been found, but Mary and Simeon eventually go their separate ways. By 1880, Mary is living with her daughter Josephine. Simeon, in the meantime, has gone on a family history mission, traveled to the St. George temple, and returned home to Brigham City where he is living with his 14 year old son, Ephraim.



*When Mary was about 83 years old, her daughter Mary Eliza died of pneumonia on March 20<sup>th</sup>, 1903. Her two sons, George David Black and Joseph Brown were on their way to their sister's funeral and had a train change and lay-over in Idaho Falls. They went into town for awhile. George returned to the station, with Joseph to come along shortly. On his way back to the depot, Joseph was shot and killed, March 22<sup>nd</sup>, 1903. What a tragedy for a mother to experience.*

*Mary McRee Black Brown Dunn died in November 1907 in Ogden, Utah. She was 87 years old. She was buried in the family plot along with James Brown and several of his wives.*

### **Child #18: Ephraim Wickham Dunn (son of Simeon and Elizabeth Wickham)**

*Ephraim Wickham Dunn was born March 27, 1866 in Brigham City, Box Elder County, Utah. His parents were Simeon Adams Dunn and Elizabeth Wickham. They were married April 15, 1865 in the Endowment House in Salt Lake City, Utah. At the time of their marriage, Simeon was over sixty years old and had been married six times previously. Three of Simeon's wives had preceded him in death, and he was separated or divorced from the other three. On the other hand, Elizabeth Wickham, who was not quite 30 years old, had never been married before. She had recently arrived in Utah Territory after joining the Mormon Church with her family in England.*

*Ephraim was born just before the couple celebrated their first wedding anniversary. However, there were struggles in the marriage. Although she was pregnant with their second child, Elizabeth requested a divorce from Simeon in 1867. The couple had been separated for several months by the time the letter requesting a divorce was sent to Brigham Young.*

*It is assumed that after the divorce Ephraim stayed with his mother initially, perhaps living with some of her family members in the area. In 1870, Ephraim's mother, Elizabeth, became a plural wife to Englishman, Richard Jones. Richard Jones and his wives lived in Ogden, Weber County, Utah.*

*Although Elizabeth appears to be quite content in her new home, Ephraim was not happy. It is understood that when he was about five years old, he requested to return to live with his father, Simeon Adams Dunn. This he was allowed to do. Simeon would have been about sixty eight years old when Ephraim returned to live with him. One wonders what their relationship may have been like. Did Simeon have the energy to parent a young child? Did they enjoy having each other for company?*

*In 1873, Simeon left on a mission to preach and collect genealogical data. While he was gone, his son Joseph Moroni Dunn and his family came and cared for Simeon's farm and property. I presume they watched out for Ephraim and Oscar who were still unmarried at this time as well. Ephraim was only about seven years old, while Oscar would have been about eighteen years old.*

*After Simeon returned from this mission in 1874, Ephraim continued to live with him. Ephraim's half-brother, Charles Oscar Dunn married and also lived on the property with his wife for a time. They helped Simeon "keep house" and may have helped care for Ephraim as well some of the time.*

*Simeon was now elderly, and his health began to decline. Simeon died February 24<sup>th</sup>, 1883. Ephraim was sixteen years old at the time. Ephraim's mother, Elizabeth Wickham Dunn Jones, had actually died two years previously. Thus, Ephraim was now parentless. Probate records state that Ephraim appeared in court on March 20, 1883 to determine who would act as his guardian. As he was over fourteen years of age, Ephraim was entitled by law to nominate his own guardian. He chose John Welch of Brigham City. John Welch also served as an appraiser in the settlement of the estate. We assume the families were friends, but do not understand completely why Ephraim made this selection rather than a family member.*

*At this point, we are unsure if Ephraim was pretty much on his own or whether he went to live with the Welch family. He became employed at the railroad station in Brigham City, and was able to learn telegraphy. Within two years, he was able to secure a job as railroad agent at Mendon, Utah.*

*On June 12, 1889, Ephraim was married to Marion Whitney in the Manti Temple. They began having a family. Their first child, Alice, was born in 1893, but died in January 1895. Their next child, Nadine was born shortly thereafter in March of 1895. Nadine would be their only child to survive to adulthood. A son, Ellsworth, was born and died in September 1899. Another son, Elwyn, was born in 1903. Elwyn died in 1910 of pneumonia a complication of scarlet fever. There is a possibility that there was one other infant who was born between 1900 and 1910 and who died young. In the 1910 Census, Marion is reported as having 5 children, 2 living. All of the children were born in Brigham City, Utah, where Ephraim moved a year after his marriage. Family histories report that he worked there as agent for the railroad for twenty-three years.*

*The Box Elder County History written by Lydia Walker Forsgren leads us to believe that Ephraim and his wife were involved in other civic pursuits and business interests as well. The Brigham City Wheel (Bicycle) Club was organized in 1897, with Ephraim W. Dunn serving as secretary. The author mentions that the firm of "Lee and Dunn" was among those listed as subscribers in 1900 by the Rocky Mountain Bell Telephone Company. The firm was a partnership engaged as realtors and bonded abstractors. Eventually, Ephraim withdrew from the partnership. Also in 1900, there was a struggle to reconsolidate the four Brigham City School districts into one district. Ephraim W. Dunn was among those who worked for this cause. The Civic Improvement Club was organized March 22, 1906. The purpose and aim of which was to assist the Box Elder Commercial Club in promoting the general prosperity and social welfare of the people, the vice-president was Mrs. E. W. Dunn. In 1913-1914, the farmers living in the vicinity of Corrine, Utah realized they needed an adequate drainage system. This need led to the formation of the Corinne Drainage District of which E.W. Dunn served on the board. The Rotary Club of Brigham City was organized May 17, 1921, with E. W. Dunn serving as Vice President. Thus it is evident, that Ephraim and Marion were active in their community.*

*In 1927 tragedy struck the family. Ephraim had become ill with encephalitis, which is inflammation of the brain, usually due to infections. Symptoms can include headache, irritability, confusion, and changes in mental functions; and in Ephraim's case acute psychosis as noted on his death certificate. Ephraim died of a self-inflicted gunshot on March 17, 1927. He is buried in the Brigham City Cemetery, along with his wife and several of his children.*

### **Child #19: Lorenzo Dunn ( son of Simeon and Elizabeth Wickham)**

*Lorenzo Dunn was born March 11, 1868. He is the son of Simeon Adams Dunn and Elizabeth Wickham. By the time he was born, his parents had already divorced; and his father remarried. He was only about 17 months old when he died. There is no record of the cause, we presume illness or accident. Lorenzo was buried in the Brigham City Cemetery in Brigham City, Utah. His monument is with that of his older brother, Ephraim Wickham Dunn. His birth and death information were recorded by Simeon Adams Dunn in his family bible.*

## VIII. Simeon Adams Dunn: Final Years 1870-1883

As mandated in the United States Constitution, every decade the government enumerates its population. The results are used to decide how to allocate Congressional seats, electoral votes, and government program funding. A census worker by the name of George B. Moulton came to the home of Simeon A. Dunn on June 28<sup>th</sup>, 1870 to record who was living there. It would be interesting to know who he spoke with as not all information is correct.

Simeon was recorded as living in dwelling #225 and being family #221 living in Brigham City, Box Elder County, Territory of Utah. His neighbors up the street were: Thomas Davies, Charles Kelly, and Richard Wickham. His neighbors down the street were: Andrew Christensen, John Burrell, and Mats Thompson. Simeon was the oldest of the group. The following were listed in Simeon's household:

Dunn, Simeon/ age: 66/ male/ white/ Farmer/ \$2500 real estate/ \$600 personal estate/ born: Vermont  
Dunn, Mary/ age: 49/ female/ white/ Keeping House/ born: Mississippi  
Brown, Joseph/ age: 14/ male/ white/ Farm Laborer/ born: Utah/ attended school  
Brown, Josephine/ age: 12/ female/ white/ At home/ born: Utah/ attended school  
Dunn, Simeon/ age: 19/ male/ white/ Farm Laborer/ born: Utah/ attended school  
Dunn, Emaline/ age: 16/ female/ white/ At home/ born: Utah/ attended school  
Dunn, Oscar/ age: 14/ male/ white/ born: Utah/ attended school

Simeon had married Mary McRee Black Brown a few years earlier in 1868. Both being left without a spouse, they pooled their resources and cared for their children in a combined family household for several years. Sometime after this census was taken, they parted ways and spent the remainder of their lives engaged with their adult children from the marriages of their youth. Simeon and Mary had no children together as a married couple.

On January 1, 1871, Simeon Dunn went to Zion's Co-op in Brigham City and bought an 1869 edition of "The Holy Bible." As was typical of the day, blank pages were provided in the bible for a family record of births, marriages, deaths, and other important family information. And so Simeon began to record information about his many wives and children. Simeon was getting older. As is often the case, perhaps he now had more time and interest now to think about his ancestry and descendants.

Ephraim Wickham Dunn was unhappy living in the home of his step-father, Richard Jones. And so, when Ephraim was about five years old, he returned to live with Simeon A. Dunn.

According to family histories, in 1873 Joseph Moroni Dunn and his wife, Susannah, were living in Salt Lake City. A neighbor, who had previously lived in Brigham City, came over to visit Susannah. During their conversation, Susannah mentioned that her father-in-law lived somewhere up that way in either Willard or Brigham City the last they heard of him. "What's his name?" asked the neighbor. "Simeon Dunn" was Susannah's reply. "Why it was in the back of his house that we lived," replied the neighbor with surprise. She went on to say, "Brother Dunn is one of the loveliest men I know, we just loved him."

Susannah prevailed on Joseph to write to his father, Simeon. This he did the next Sunday afternoon. The following Sunday, Simeon came to Salt Lake City to visit Joseph. "A father was indeed hungry for the love of his son." It was a reunion that worked out well for all involved.

In 1873, Simeon was called on a six-month mission to go back East and look up the genealogy of his dead friends and relatives. He still had several children living at home, including: Simeon Jr. age 22; Emeline age 20; Oscar age 18; and Ephraim age 7. Simeon decided to ask Joseph and Susannah Dunn to come to Brigham City and stay and take full care of his place while he went on this mission. At age 26, Joseph was not all that much older than some of Simeon's other children. We don't really know what Simeon's reasoning was for this invitation. Perhaps because Joseph had been married and had children, Simeon believed he was more mature to handle the various responsibilities. Perhaps he believed it would help to heal family relationships. Perhaps Simeon believed it would help Joseph financially. Whatever the reason, Joseph and Susannah, along with their three children accepted the invitation and moved to Brigham City. Amazingly, everyone got along very well throughout the venture.

And so, with all the necessary arrangements made, Simeon Adams Dunn left on another mission on October 19<sup>th</sup>, 1873. In a letter written to Brigham Young, Simeon states:

"I left all my worldly cares in Utah. They do not trouble me. My sole is for my mission and I believe I feel the power of it. I shall do a great deal of good. Although I may not baptize one, they never will forget old Simeon. I will sow the seed in the valley. I shall gather it after many days. I still hang on to Joseph's promise that I should have power to save my father's house. I calculate to exercise that power. I have every opportunity for contemplation. I am alone here and yet I am not alone. God is with me in every time of need."

On his mission, Simeon hoped to not only gather genealogical data; but to once again visit his friends and relatives and share the gospel message with them. Being orphaned at such a young age, we have often wondered how much Simeon knew about his ancestry. Yet he seemed to have a deliberate plan in his travels. I would assume he would have traveled to Michigan where the children of his sister Mary lived. Mary had died just a few years previously. Also many relatives of his first wife, Adaline Rawson, lived in Michigan. Afterwards, I assume he traveled to New York. In the aforementioned letter of April 2, 1874 written to Brigham Young from Buffalo, New York, Simeon reflects on the frustrations often experienced in missionary work:

"I wish to bare my testimony how I look at things in the world where I have traveled that it may be handed down from generation to generation of those that shall be raised in Zion. The spirit manifesteth itself to me expressly that is it not worth the while of the Elders of Israel to spend their precious time in looking for any of the lost sheep of the house of Israel on this Continent amongst the gentiles. They have killed the prophets and shed the blood of the Saints of the most high God and have virtually said we will not have this man Christ rule over us. What are they good for? You know, (here lieth the patience of the Saints.)

Inasmuch as the old mother of abomination has shorn herself of her eyes, ears (and I might say with propriety, her brains) tongue, mouth, heart and life—what can we expect of her children? I agree with my friend, supposing a man should pluck out his eye,

would he have a perfect body? They say no. Well then suppose he pluck out the rest of his sensitive members, then his hart also? They say he would be dead. I say, yes! He would be a dead fool. Well there is the Christian world. The children of this generation is born without ears, and it is not to be wondered at that they should follow in generations after their mother. When talking to my blood relatives, I tell them they are razing their children for the levening, and to suffer the great Calamities that are coming on the earth. And at the same time, tell them how they can escape those calamities and save themselves from this untoward generation. They ask when will this take place? I say, "your children will see it before they are as old as I am at present."

O how good it is to sow to the spirits that we may reap everlasting lives. Well this is my testimony and that will cover all the testimony that is necessary in relation to the kingdom of God."

From Buffalo, it would have been easy for Simeon to cross over into Canada to visit the widow and children of his brother, William, who lived in Welland County, Ontario. In a subsequent letter written to Brigham Young, Simeon reports of some success:

"I began to see some of the fruits of my labours in Canada (as) one of my brother's sons confessed their conviction of the truth of the gospel. . . I have got 1 appointment out here and as far as I can see things look very favorable. I am no wise discouraged as yet. When I get my work done here, I expect to go to Newark, New Jersey or more espeacey where the spirit directs."

Thus, we assume Simeon traveled to New Jersey. Simeon also mentions that he is hoping to go to Vermont, where his wife, Harriet Atwood Silver came from. Lest we think Simeon did not have a sense of humor, enjoy this quip that he penned in closing his letter to Brigham Young.

"I think of starting to Vermont the first of next week if the Lord wills. I am after some more Silver from that Country. Perhaps I can turn some into gold. If I should get you to say the word, it would be Dunn."

In his autobiography, Simeon states that he returned home from his mission on July 19<sup>th</sup>, 1874 having traveled 10,000 miles by rail.

Returning home, Simeon resumes family life. His youngest son, Ephraim Wickham Dunn, turned eight years old, and was baptized later that year (1874) and confirmed by his father, Simeon A. Dunn. Joseph and Susannah Dunn and their children continued living in Brigham City. Their six-year old daughter, Libby, died May 18<sup>th</sup>, 1876 and was buried in the Brigham City Cemetery. Not long afterwards, Joseph and his family returned to Tooele to live. Simeon's older children were moving on with their lives. Charles Oscar Dunn married Letitia Smith on October 18<sup>th</sup>, 1876. A few weeks later, Simeon Adams Dunn Jr. married Eunice E. Harmon on November 6<sup>th</sup>, 1876. And the following year, Emeline Silver Dunn married Francis R. Cantwell on May 12<sup>th</sup>, 1877. They only ones left at home now were Simeon and his youngest son, Ephraim.

Later that year (1877), Simeon was “privileged” with one last mission. This time he would be going to “St. George, Utah, to officiate for (his) dead in the holy Temple of our God.” The Saints had been actively engaged in temple building since their arrival in Salt Lake. Brigham Young announced the building of the Salt Lake Temple on July 28, 1847 just days after their arrival. But the building of the Salt Lake temple was a momentous task, and still would not be completed until after Simeon’s lifetime.

The first temple to be completed in Utah was the St. George Utah Temple. On April 6, 1877, the St. George Temple was dedicated. Also in 1877, work began on the Logan and Manti Temples. However, these temples would not be completed in Simeon’s lifetime either. So, it was a great blessing and privilege for Simeon to travel to the St. George temple after its recent dedication. In addition, his son, Simeon Adams Dunn, Jr., had moved to St. George, so Simeon would have the opportunity to visit him as well.

Simeon left for St. George on November 1, 1877. In his journal, Simeon Adams Dunn, Jr. recorded that his Father (Simeon) came to Washington where he was living on Sunday, November 11<sup>th</sup>. To the best of our knowledge, the first day that Simeon was able to do temple work was Tuesday, November 20<sup>th</sup> 1877. He began by doing male baptisms for the dead. Simeon returned to the temple the following day to perform the endowment for his great grandfather. Also on this day, Wednesday, November 21<sup>st</sup>, Simeon Adams Dunn, Jr. recorded in his journal: “Our first child was born, a boy.” They named him, Simeon Harmon Dunn.

Simeon returned to the temple almost every day that it was open. The temple was not open for all ordinances all days. It consistently seemed closed on Sundays, Mondays, and Tuesdays—at least during the time that Simeon was there. Over the course of the approximately two months that Simeon was in St. George, he performed and/or initiated a wide variety of temple work for his male and female relatives and friends. The ordinances included baptisms for the dead, endowments for the dead, sealings for the dead, and sealings after death where one party is living.

By researching the original temple films, we have been able to identify nearly 200 individuals for whom Simeon initiated temple work. For some he was only able to complete the baptism. Earlier work for others had been completed at Nauvoo or in the Endowment House. Now Simeon could complete the sealing ordinances. The list of names for which he initiated temple work covers a wide variety of people with whom Simeon had come in contact throughout his life.

It included Simeon’s direct line ancestors, their children and grandchildren (Dunn, Bath, Gustin, Haws).

It included Simeon’s relatives such as siblings, aunts, uncles, and other distant relatives (Adams, Dippy, Holtzlander, Hosmer, Mather, Oman, Pattee, Sanders, Stelle).

It included people from Simeon’s hometown of Groveland, New York (Acker, Kiser, Harrison, Nixon, Parker).

It included the family we suspect could have reared Simeon after his parents’ deaths (Skinner, Chapman, Biggars, Lemons, Park, Peer, Smith, Teeter, Westbrook).

It included relatives of Simeon's first wife, Adaline Rawson (Rawson, Bussey, Carpenter, Cook, Boughton, Brown, Bush, Jeffords, McIntosh, Tarlton, Wheeler, Whitney, Woodruff).

It included relatives of Simeon's second wife, Margaret Snyder (Snyder ).

It included relatives of Simeon's fourth wife, Harriet Atwood Silver (Silver, Nichols)

And there are a few we have yet to fully identify.

On December 7<sup>th</sup>, 1877, Simeon was sealed to his fourth wife, Harriet Atwood Silver, who had shared the toils of a pioneer life with him. December 28<sup>th</sup>, 1877 would have been another memorable day in the temple for Simeon. He was able to be sealed to his first wife, Adaline Rawson, and five of his children from this marriage that had preceded him in death. Interestingly, back in Salt Lake at the Endowment House, Simeon's son, Charles Oscar Dunn and his wife were taking out their endowments this same day.

Towards the end of his trip, on January 9, 10, and 11, 1878, Simeon Adams Dunn Jr. joined his father in the temple. On these days both men performed endowments for people Simeon had identified. At that point, I assume the family returned to Simeon Junior's home. The following day, January 12<sup>th</sup>, Simeon Harmon Dunn was blessed and given a name by his grandfather, Simeon A. Dunn. The families enjoyed each other's company for a few more days. Then on Saturday, January 19<sup>th</sup>, Simeon said his goodbyes and began the journey back to Brigham City. Simeon arrived home on January 27<sup>th</sup>, 1878 "having accomplished the desire of (his) heart for the present, in this direction for the time being. I am now 75 years old."

Having completed this trip, Simeon took the opportunity to sketch out what has become known as his "Autobiography" or "His Church Record." He finished up the record with this entry.

"August 3, 1878 - I have had born to me 19 Children, 40 grandchildren, 16 great grandchildren, and they are all within the pales of The Church of Jesus Christ of Latter-day Saints. I can say in my heart, 'God Bless Zion.' My Testimony to this world is and unto all humanity that inasmuch as they will Subscribe to the ordinances of this Latter day Church they will never be made ashamed, and they will be raised up at the last day; but those that heed not, I have no promises for them; but those that fight against this work, I know that wo awaits them." Elder S. A. Dunn

It is likely that at this point, Simeon's health began to deteriorate. In the 1880 US Census, he is still living in his home in Brigham City, Box Elder County, Utah. Living with Simeon is fourteen year old, Ephraim Dunn. Listed as living in the same dwelling, but as a separate family, are Charles O. Dunn and his family as well as a boarder.

It seems apparent that at this time Simeon Adams Dunn and his son, Joseph Moroni Dunn, now maintained a warm relationship. As his health continued to decline, Joseph Moroni Dunn and his wife, Susannah and their children, moved back to Brigham City from Tooele to care for Simeon during his last sickness. They were away from Tooele for five months.



In December of 1882, Simeon prepared his last will and testament. Ephraim was still only sixteen years old. I assume Simeon was concerned about what would become of him after his death. Joseph Moroni Dunn was named executor of the estate.

On February 24<sup>th</sup>, 1883 Oscar sent off a card to his brother, Simeon Jr., stating that their father was not expected to live through the night. Simeon Adams Dunn passed away that day. He was buried on February 26<sup>th</sup> in the Brigham City Cemetery. On his tombstone appears the following epitaph:

“Our father has gone to a mansion of rest  
From a region of sorrow and pain.  
To the glorious land by the Deity blest,  
Where he never can suffer again.”

The following obituary appeared in the Deseret News.

“DIED: DUNN—At his residence, In Brigham City, Box Elder County, Utah, on the evening of February 24<sup>th</sup> 1883, of kidney complaint, Simeon Adams Dunn, in his 80<sup>th</sup> year.

Deceased was born August 7<sup>th</sup> 1803 in Utica, State of New York, and was baptized into the Church of Jesus Christ of Latter-day Saints in April 1839, in the Huron River by Elder James Dunn, and ordained to the office of Elder in June, 1840.

He arrived in Nauvoo with his family on the 5<sup>th</sup> of August 1841. In April 1844, he was ordained a Seventy, and in May the same year, went on a mission to the State of New York.

In January 1845, he was ordained the Senior President of the 15<sup>th</sup> Quorum of Seventies under the hands of President Joseph Young.

In May, 1846, he left Nauvoo, with his family for the West, and shared in the toils and sufferings of the Saints, remaining in Winter Quarters, as then called, from the fall of 1846, until May 1848, when, with his family, he started for Salt Lake City, arriving there September 28<sup>th</sup> of the same year.

On the 7<sup>th</sup> of May 1850 he started on a mission to the South Sea Islands, and returned home in April 1852. In May, 1853, he settled in this place, where he remained until death. In the fall of 1873, he went to the Eastern States to gather genealogies of his ancestors, and returned in July of the following year, having been very successful in his labors. In November 1877, to his great joy, he left his home for St. George to there officiate in the Holy Temple for his dead, and in January, 1878, he returned having accomplished the desire of his heart and feeling greatly blessed.

He was called by the Prophet Joseph to fill positions of trust in Nauvoo, received his blessings in the Temple there, was full of zeal and fervency in the work of God, and

quite marked for his straightforward manner; he was a practical, hard working and honest man, prompt in meeting all his obligations, careful and considerate in all of his ways, was a faithful Latter-day Saint and highly respected. He leaves numerous posterity to mourn his loss.

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